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Daughters congratulate father on ordination

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JULY 13, 1955

0 CENTS

"Will I Grow Big Like Jesus?"

WHILE I WAS A PARISH WORKER in Christ Church, Baltimore, I was making a ca at Johns Hopkins Hospital. The patient was taking some treatment so I waited in th reception room where the beautiful, huge statue of Christ with outstretched arms placed. Under the statue are the words, "Come unto me all ye that are weary an heavy laden and I will give you rest."

As I was waiting I noticed a little boy gazing at the statue, looking from top bottom and then back up again. He evidently felt his smallness in the presence the huge statue, for he turned to his mother and said, "Mommy, will I ever gro big like Jesus?"

BEFORE HIS PUZZLED MOTHER could reply, his father, who was standing close b said, "Sonny, you can grow big like Jesus if you begin right now."

When we see the courage and love of Jesus, we sometimes realize our own sma ness and echo the words of that little boy. And then comes the answer: "You c grow big like Jesus—if you begin right now."

—OLGA CASTOR

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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COVER PICTURE. His four lovely daughters congratulate the Rev. Robert Jacobson, who graduated this year from Northwestern Seminary and was ordained by Northwest Synod. He is now pastor of Atonement Church, Minneapolis. Picture is by Minneapolis Star and Tribune.

THE CHURCH IN THE NEWS

Pray for Geneva conference

Four men would be in Switzerland next week to talk about peace. Fear of the H-bomb had driven them to try to find a way of making sure the cold war does not get hot. Each day as the Eisenhower-Eden-Faure-Bulganin talks continue in Geneva, Christians of the world should pray for them, presidents of the World Council of Churches proposed.

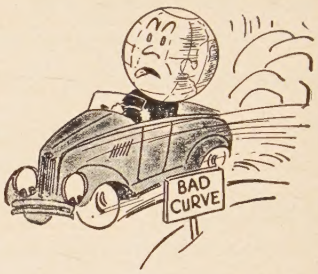
"We give thanks to God," said the presidents, "that at this time the heads of the governments of France, the United Kingdom, the United States of America, and the Union of Soviet Socialist Republics are meeting together, for the first time in ten years, to speak to one another . . . We appeal for the prayers of all Christians that ways may be found by which fear and suspicion may be removed.

"We are persuaded that a world-wide act of intercession in all our fellowship is required, and that this bond of prayer should never be more evident than in this grave but hopeful moment."

The World Council's six presidents proposed that Christians pray "for the four men upon whom so solemn a responsibility rests at this time." Let us also pray, they urged, "for the peoples they represent, for all other peoples who look to them in anxiety yet in hope, and for the peace of the world."

Begin on Sunday

Bishop Henry Knox Sherrill, American president of the World Council, proposed that services of prayer for the Geneva conference be held in American churches on Sunday, July 17. "I hope," he said, "that in every church in every community in America, earnest prayer



TIME TO PRAY

will be offered for God's guidance of th statesmen who meet together in Gene on the following day.

"I further suggest that all Christi people in their homes and places of wo continue to pray each day for the Gene conference as long as it remains in se sion."

In the Geneva cathedral a prayer se ice will be held by the World Council the day the four-power conference

BISHOP HENRY KNOX SHERRILL
Begin on Sunday

ns. The talks scheduled in Geneva, orld Council officials said, are in line th the 1954 Evanston Assembly's "ap- al to the governments and the peoples continue to speak to one another, to oid rancor and malice, and to look for ays by which fear and suspicion may be noved."

S. will accept Soviet priest

A priest of the Russian Orthodox urch will be permitted to come to the ited States, the U.S. government noti- d the Soviet Union, if an American man Catholic priest is allowed to live Russia.

Last Feb. 28 the U.S. required Russian thodox Archbishop Boris—who came supervise his church's affairs in Amer- —to return to Moscow after the ex- ation of his 60-day visitor's visa. In payment, the Russians expelled the v. George Bissonnette, an American o acted as Roman Catholic chaplain foreign diplomats in Moscow.

Communists in Russia had ridiculed l attacked all religions but were eager aid the Russian Orthodox Church in tioning a man in the U.S. To place oviet citizen as the chief official of a urch in America might have some paganda value for Russia.

gentines relax anti-church campaign

President Juan Peron had moved more ftly and ruthlessly against the Roman holic Church in Argentina than Reds l ever dared to move in Poland. This nth the Argentine anti-church cam- gn was being hushed up.

Government - controlled newspapers oped publishing attacks against the rch. Police released 200 prisoners o were arrested in a clash with Peron owers outside the Buenos Aires cathe- l on June 12.

f the government goes through with its plan to separate church and state, a new agreement with the Vatican will be made by the Argentine government, it was predicted in Buenos Aires. The pope's representative in Argentina, Archbishop Mario Zanin, discussed the prospects with government officials.

Sunday masses were resumed on June 26 within the blackened walls of four of the ten Buenos Aires churches set on fire during the June 16 revolt. Churches were crowded. Police let Catholic Action centers open again. Three key men in the Peron government who were leaders in the anti-church campaign resigned their posts in late June.

An American congressman, Victor L. Anfuso of New York, proposed that the U.S. government should send an ambassador to the Vatican immediately as a means of showing displeasure with the Peron policies.

Norwegian Synod breaks with Missouri

The little Norwegian Synod (membership 12,000) which has been associated with the big Lutheran Church—Missouri Synod in the Synodical Conference for 83 years, decided in late June that it can't associate with Missouri any longer. It found the Missourians guilty of doctrinal errors, and said it cannot resume fraternal relations "until the offenses contrary to the doctrine which we have learned have been removed by them in a proper manner."

The Wisconsin Synod, another Synodical Conference denomination, has been advised by its leaders to take similar action at a convention in August.

Norwegian Synod delegates said it is their "firm conviction that we and those who stand with us represent the scriptural principles and spirit of the Synodical Conference, and that it is the Lutheran Church—Missouri Synod which has departed from them."

AT LAST refugees from Europe were being admitted into the U.S. in lar numbers. Seventy-three sponsored by Lutheran Refugee Service arriv from Germany at Chicago's airport one day last month. Through June American congregations had promised homes and jobs for 3,735 refug families. Many more sponsors are needed for European Lutherans w escaped from Red-governed countries and look wistfully to Americ

The trouble began, the Norwegian Synod said, in 1935 when the Missouri Synod "first adopted an independent course by opening negotiations with the unionistic American Lutheran Church." Since that time the Missouri Synod and ALC have reached a doctrinal agreement "which does not in any way reject the errors of the ALC." The Norwegian group also objects to co-operation of the Missouri Synod with the National Lutheran Council.

Suomi Synod will talk about merger

A favorable attitude toward an Augustana-United Lutheran invitation to discuss church merger was expressed in late June by the Suomi Synod, a 30,000-member denomination of Finnish ancestry. The Suomi Synod is a member of the National Lutheran Council, but was not invited to enter the four-chur merger now being planned by the Ame can Lutheran Church, Evangelical L theran Church, and two smaller bod

More than half of the Suomi past at their June convention said they fa uniting with the Augustana Church a United Lutheran Church as a linguis synod. The American Evangelical L theran Church may vote next month a proposal to join the ULC on a simi basis.

The Suomi Synod elected a sev member committee to engage in mer discussions in response to an invitat expected from Augustana and the U Result of merger talks which have b underway since 1949 may be that eight churches of the National Luthe Council will divide four and four to f two new churches.

HE TIMPF FAMILY—father, other, and two daughters—were elcomed at Chicago by Dr. Paul Empie and Pierce J. Gerety, new puty administrator who is in arge of Refugee Relief Program

lor line sags in spots

Only Negro congregation of the Amern Lutheran Church in the Pacific rthwest was being disbanded this nth. "It is the first time I have disved a congregation, and I feel it is a tory rather than a defeat," said Dr. C. Siefkes, ALC Northwest District sident. All members of the congrega-n, which is in Portland, Oregon, have eived written invitations to unite with te ALC churches of the city.

Five Protestant churches in Vienna, ginia, held a nonsegregated vacation ool for two weeks in June, with many gro children among the 400 pupils atding. "The school proved more sucful than in former years," said the . Donald E. Reese.

All-Negro Presbyterian synods in the South are merging with white synods, it was reported at the Florida Synod convention. Florida Presbyterians have asked that seven Negro congregations of the state be transferred from the Atlanta Synod (all Negro) to their synod.

Mississippi isn't convinced

Toughest opposition to change in race segregation was in Mississippi. Enemies of integration have organized Citizens Councils, which cause serious difficulty for Negroes who agitate for civil rights. Negro businessmen and professional men find their credit cut off if they speak for integration.

The National Council of Churches at the March general board meeting urged member denominations to consider ways of providing financial, legal, and moral assistance to people in Mississippi who are victims of economic pressure.

Mississippi Presbyterians came to the General Assembly of the Presbyterian Church U.S. last month with a request for rescinding the Assembly's 1954 statement that "segregation is un-Christian." Convention delegates debated the question for two hours and voted 293 to 109 to reaffirm its 1954 condemnation of segregation. The vote in 1954 had been 236 to 169.

Mississippi Methodists voted in June to ask their denomination to continue the present arrangement of segregating Negro congregations in its Central Jurisdiction, rather than merging them into conferences according to geographical location. Alabama and Georgia Methodists made the same request.

Fears TV paganism

Television must be kept "out of the hands of modern pagans who will use it to degrade mankind," the Rev. James Keller, director of the Christophers, told a conference of Roman Catholic broad-

casters at Pittsburgh last week. Producers and policy-makers with sound moral principles are needed in TV if it is to be "a blessing instead of a curse," the priest said.

Only 3 per cent of the million people in the television industry today are responsible for the content of programs "that are shaping the thought and morals" of the vast audience, Father Keller estimated. "Whether television becomes an asset or a liability for mankind depends on the imagination, daring and missionary vision of the small number of people who make it their business to go into the creative end of TV and thus shape the message that its powerful facilities communicate to the public."

Most of the policy-makers are "people without any particular motivation beyond making a comfortable living and achieving a certain amount of prestige in the industry," the priest declared.

Communists chase teachers

Communist reprisals against church leaders in Germany's East Zone because of the failure of the youth dedication program flared up again last week. The Communist ceremony—an atheist imitation of Christian confirmation rites—had been shunned by many young people although this meant their possible exclusion from universities and from certain fields of work.

Many East German teachers have sought political asylum in West Germany, refugee camp officials reported, because they were threatened with dismissal from school service if they continued to advise young people to stay away from the Communist ceremony. One such teacher, Helmut Lenz of Burg, received an eight-year prison term because he discussed church affairs with students and denounced the Communist youth dedication program.

The Rev. Karl Althaus of Perleber a Berlin-Brandenburg Synod pastor, g a 15-year jail term on charges of spyi for a "Fascist agency." In another an church move, East German police co fiscated an entire edition of *Der Sonnta* weekly publication of the Luther Church of Saxony. No reason was give but it marked the fourth time in a mon that copies of a church paper were seiz by the police. Earlier victims were *L Kirche,* official publication of the Berl Brandenburg diocese headed by Dr. O Dibelius; and the *Potsdamer Kirche* pu lished at Potsdam.

Bingo beaten in Delaware

As state legislatures met this spri church groups opposed enactment of b legalizing bingo and other forms gambling. In some states they succeed and in some they failed.

In Maryland, bingo was legalized three additional counties of the state. Connecticut, a local option meas passed both houses of the legislature Governor Abraham Ribicoff indica that he would sign it.

In Pennsylvania the story was dif ent, as concerted church opposi spurred the state senate to kill a bill a state-wide referendum on legal racetrack betting.

Delaware's Governor J. Caleb B vetoed a bill that would have elimin penalties for playing bingo wit changing the illegal status of the g Churches and charitable groups w have been enabled to conduct b games without facing prosecution their actions.

"I cannot approve a deliberate att at circumvention of an express p sion of the constitution," the gove declared in his veto message. He gested instead a constitutional am ment to legalize bingo in Delaware.

World News Notes

ospects at Geneva

Quiet optimism was beginning to blos- m all over the world, as vast prepara- ons for World War III were being ished aside to make room for talks out a durable peace.

Russians know that they are ringed ound by military bases and powerful med forces ready to move on an hour's tice if war begins. Western nations e convinced that this mighty armament necessary to keep the Russians from acking.

The bargaining to be begun by the merican-English-French-Russian chiefs state at Geneva is on how each side n give up some of its war preparations thout upsetting the balance of power hich has been achieved.

Russians go the whole way in what y are asking. They want Germany rmanently disarmed, the North Atlan- Treaty Organization disbanded, all S. armed forces removed from Europe. at would cancel out the Western build- to hold Russia in check. Western na- ns would like Russia to get out of east- Germany, set its satellite states free, d demobilize much of its huge army. Neither side will get much of what it asking. But through conference-table gaining there may be some reduction armaments, some easing of tension.

rman problem

J.S. spokesmen kept insisting, as the neva conference drew near, that nething must be done about reunion Germany. But it didn't look as though ier the Western nations or Russia ld do anything about this.

Germany, sitting on top of the Iron tain, is too important both to the st and to the Russians for either to be willing to give up anything. Western nations need West Germany as an ally. Russia can't afford to let East Germany unite with West Germany as an enemy.

Chancellor Adenauer would talk over the situation with the Russians sometime this summer, he promised. All he could hope for would be some sort of deal recognizing West Germany as an independent nation, and working out some way of letting the two Germanys coexist as pleasantly as possible.

Britain and Germany are friends

After two world wars in which Britain was pulled down as the world's leading empire through its monstrous losses in resisting German attacks, the two nations are now loyal friends. "The British people, in spite of some natural hesitation, have cordially welcomed the prospect of being joined in the new guardianship of the freedom of western Europe by their German comrades," said Britain's foreign secretary, Harold Macmillan.

"It has been done by our peoples themselves," he said, "who are ready on both sides to forget the past and look forward to the future."

Fears and hatreds of the war years have evaporated, although some Englishmen are skeptical about what to expect for a rearmed Germany. But most British believe that the present West German government is free, democratic, and peace-loving. Britain will support West Germans in their bid for reunion of their country, although the French are content that Germany shall remain divided.

Although Britain and Germany are fierce competitors for world trade, each has good reason for desiring the other to be prosperous. Both nations see more hope in co-operation than in conflict.

WASHINGTON

By ROBERT VAN DEUSEN

PASSPORT DECISION

COURT RULINGS PLAY an important role in American public life. Entrenched power in the executive branch of government can be challenged in the courts. If it can be shown that basic rights guaranteed by the constitution are being denied, long-standing procedures may be changed by judicial order.

A recent decision of the U.S. Court of Appeals for the District of Columbia threw a bombshell into the Passport Office of the State Department. The three-judge court ruled unanimously that the Secretary of State must show legal reasons for refusal to issue a passport and that action on passport applications is subject to judicial review.

This upsets the traditional doctrine that the State Department has exclusive and final authority to grant or refuse passports to American citizens. This power was wielded firmly for 27 years by Ruth Shipley, whose calm finality in the face of angry protests created a great deal of resentment. She was succeeded recently by Frances Knight, who also has a reputation for the arbitrary exercise of authority.

THE THEORY behind the issuing of passports has been that they are in effect a "letter of introduction" from the Secretary of State and imply approval of the individual's desire to travel and a promise of diplomatic backing. This dates back to the days when an American could travel abroad without a passport.

On this premise, a passport was co sidered a privilege rather than a righ A passport could be denied if the Sta Department felt that the proposed tr was "not in the public interest." T Passport Office was not required to gi any explanation for its refusal.

At first, it was mainly subversives w were denied passports. In a climate growing fear and suspicion, the basis refusal was expanded to include peop with undesirable political, economic social opinions. The growing passp "blacklist" began to include some churc men, educators, even Congressmen.

The case which broke the situati open was that of Max Schachtm chairman of the Independent Socia League of New York. For three ye he had been denied a passport with opportunity for a hearing. A lower co upheld the State Department, but Court of Appeals reversed the decisi

This ruling does not necessarily m that Schachtman will be given a passp But he will be granted a public hea at which his application can be discus on its merits. If the decision is still n tive, he can appeal the case to the co

THE APPEALS COURT pointed out a person can no longer travel witho passport. Its denial causes a depriva of liberty which cannot be withdr without due process of law. The S Department has discretionary powe refuse passports, but this power ca be exercised arbitrarily. It must be the basis of regulations which ca defended in a court of law.

The ruling of the Appeals Cou one more sign that hysteria is wa It is encouraging to see democracy a its innate sense of balance in insi that government must be based on rather than on personal caprice.

EMIGRATION TO U.S.

Canadians have heard much in recent ars about the increase in population rough immigration. But they have not ven much attention to the problem of ses through emigration. The matter t considerable notice when a member parliament raised some questions out it in the House of Commons.

Speaking of a "tremendous exodus ing place from Canada to the United ates," he wanted to know "the numrs of people who are Canadian by birth naturalization who have left Canada, ar by year, since 1945; secondly, the mbers of immigrants who have come Canada since 1945, who have not yed here long enough to secure . . . uralization but who have more or less d Canada as an intervening stopping- place to enable them to be in a better sition to establish themselves in the ited States."

The answer to the first part of the stion was that 256,559 Canadians had igrated to the United States in the -year period in the following chart:

ar	Total	Year	Total
5	11,079	1950	21,885
6	20,434	1951	25,880
7	23,467	1952	33,354
8	24,788	1953	36,283
9	24,516	1954	34,873

he answer to the second part was so easy. The speaker had asked ther the numbers of non-naturalized adians, in other words aliens who e stopped in Canada for a period of rs and who have not taken out natization but have gone to the United es since 1945, would amount to ,000.

that figure were correct, it would n that while the country was receiving a million through immigration, it was losing half-a-million through emigration during the postwar years. "This," the speaker contended, "is one of the serious problems that affect us in our country, and one that demands serious consideration from those in authority."

In reply, the minister of citizenship and immigration said that he had no figures of any kind in which he could place the slightest reliance to show what number of immigrants or aliens had gone to the U.S. in the past ten years. He called the figure of 240,000 "incredible" and "much too high in relation to what we know about the increase of the population of Canada over this last decade." The census to be taken in 1956 would be a big help in determining how many had been lost through emigration.

Of course, there is the other side of the picture. There is two-way traffic across the Canadian-American border. Some Canadians are coming home from the U.S. and more and more Americans are coming to work in Canada.

Here again it is difficult to get accurate figures, but it seems that against an average outflow of 25,000 a year, Canadians are returning at a rate of 5,000 a year. Americans have been coming in at an average rate of 8,000 a year. Thus the net loss has been around 12,000 a year.

The *Financial Post*, in an editorial "We're Stopping This Leak," is confident that it will not be many years until the flow across the border is reversed. "We can hardly wait," say the editors, "to see those Canadian advertisements in American magazines: 'Come to Canada, young man! Come north to the Land of Opportunity!' "

—NORMAN BERNER

Religious people tend to conform to prevailing public opinion though they should have better standards

By REINHOLD NIEBUHR

IN A RECENT STUDY of public attitudes toward various questions of international or national policy it became apparent that people of religious conviction were inclined to adopt a conformist viewpoint on the pending questions. They "conformed" to prevailing public opinion and were less inclined to hazard exceptional opinions and attitudes toward the dread possibilities in the international arena.

These findings are not surprising, but they ought to be if we take seriously the biblical injunction, "Be ye not conformed to this world but be ye transformed by the renewal of your minds." This injunction confronts us with the strange parodox that a true Christian faith should enable men to defy conventional opinion on many issues from the standpoint of a higher standard of judgment; but it seems to have the opposite effect.

IN THE PRESENT international situation, for instance, the prevailing opinion to which the word "conformist" applies is a mild nationalism together with a complacent attitude toward the virtues of the "American way of life." The Christian church has happily interdicted all flagrant forms of nationalism. American Protestantism has long been devoted to the principle of the nation's responsibility in the world community. But this does not prevent the average church member from adhering to the precepts of a mild nationalism, and to be adverse to adventurous attitudes toward the present predicament of our civilization.

The tendency of religious faith to generate conventionality rather than a venture must be humbly acknowledg by those of us who belong to the hou hold of faith. We should know that or a very rigorous religious life subjects courts of opinion and interest to the vine judgment. The more general effe of religion is to endow our interests a convictions with supernatural sanctio so that we become less critical and c criminating. At its worst the tendency claim God as the ally of our intere makes for fanaticism. But it may a make for conventionality.

Amid the complexities of a mod society where discriminate judgment necessary for the solution of almost ev domestic or foreign problem, religi people ought to be much more modes refraining from taking credit for all values of a free society. They sho recognize that the secular part of culture frequently had to supply necessary virtues of judgment.

TWO IMPORTANT truths remain cl The one is that a true Christian f generates charity, and that "the fruit the spirit are love, joy and peace." other is that there are forms of secular which are very dangerous both to dividuals and the community. They the individual of his dignity and resp sibility and they seek to reduce the c munity to the consistency of an ant These forms of paganism must be fou But let us not fight them by making cl for our virtues which history does support.

.ove Crossed the Iron Curtain

GUSTAV K. WIENCKE

In divided Berlin, Christians striving for their faith in the Soviet sector are grateful for help from the West

PART OF THE zig-zag line which cuts rlin in two happens to run along the rnauer Strasse, right at the building ie. When we stood on the sidewalk, e were still in a free city. When we pped through the gate we crossed the n Curtain, so to speak. We were in e Soviet-occupied sector, but the peo- e who greeted us were all smiles.

Here was no need to be on guard as to o might be listening or what papers e carries in one's pocket. For we had pped into the courtyard of the Lu- eran Church of the Atonement, and r host was a woman vicar of the Burck- rdt House, whose headquarters are in e parish buildings. This is a Christian sis in that desert of rubble and terror ich is East Berlin.

TO GET HERE we had to drive through rt of East Berlin. Crossing the line in rlin is a weird experience. The con- st is growing sharper every day. To west, streets are filled with cars and ed with smart, attractive stores. The y hums with booming building and nstruction enterprises.

And to the east, streets are empty. In ry direction are dreary vistas of rub- and ruins. Everywhere one sees red ners with wordy slogans such as "De- nd the prohibition of atomic mass- truction weapons" or "For friendship and brotherly co-operation with the peoples of the Soviet Union."

We got out to walk along the Stalin Allee. A gust of wind blew sand and dust across a big empty square, and from a loudspeaker came a shrill, sprightly Russian dance tune, as incongruous as a jazz band in a cemetery. Every store on this Caucasian boulevard was government-owned and made a brave display of rather shoddy, high-priced merchandise. Along with shoes or dusty glass jars of canned carrots one would see mouth-filling political slogans. Not a window failed to do its propaganda duty.

A knot of people gathered to look at a washing machine. "I bet it doesn't work," said a woman, "but they don't sell any in our town." To buy in these state-owned stores one needs not only money, but also identification papers. Food is scarce and is rationed—particularly fat, meat, dairy products.

MORE DISTURBING were the faces—tired, distorted, glum, nervous. And sometimes sly and brutal, as was the face of a policewoman. The darting eyes and nervous, half-finished sentences of an East German woman with whom we spoke at length told their own story. "Ach," she said, "it isn't the food and the rooms we live in—it's the pressure on the soul, *die seelische Not!*"

We understood a little of what she meant when we saw the timid, dazed look on an old farmer who had just come to a refugee camp, and the dull eyes of

---

Wiencke, on a year's leave from his t on the staff of the ULCA Parish Edu- on Board, is currently in Germany, will r tour the Holy Land.

a young man who had collapsed at the refugee center. A person's job, housing, food, clothing—all are dependent upon the state if one lives in East Germany.

Yet in this state Christian churches possess a certain degree of freedom. The government does not try to destroy them with open measures, but uses deceit, intimidation, and deprivation to make them wither away. Our brethren face a ruthless and very intelligent enemy. "In comparison," we were told, "the Nazis were stupid and bungling."

One focus of the relentless, hidden pressure against the church is the attempt to win away all young people. And here the church had just won an amazing and rather dangerous victory. After the evangelical bishops had declared that no young person could be confirmed who took part in the Communist "youth dedication" ceremonies, no more than 2 per cent came out for the Russian-inspired observances! One dangerous blow had been parried. When would the next attack come?

YOUNG PEOPLE in the East Zone churches are forbidden to organize, to have their own magazine, or to engage in recreational or social welfare activities. But they may meet in church and they may, unlike the youth in Russia, receive religious instruction. They cannot have parties and games, but they can meet for Bible study. At the Burckhardt House we visited a school to train young women as youth workers in the parish. Field secretaries for parish work among women devote part of the year to teaching in the school. We were invited to join the students for lunch—potatoes, carrots, applesauce.

The girls at my table were preparing for a final examination after a 24-month course. Part of the exam was the preparation of a leader's guide for a youth discussion group. "How can you tell i advance what the young people will say? I asked.

"We get to know just about what thing will come up," was the answer. Ever girl at the table had already spent half year in a parish in practical work. "Wha are the most common topics young pe ple want to discuss?" I queried. "Bo girl relationships—and above all, wh the Christian faith means over again Marxist materialism," was the answe Choosing an occupation did not ra highly. "It's more a problem of puttin up with a job you don't like."

The girls had their questions, to They wanted to know how U.S. congr gations manage to finance themselves e tirely through freewill offerings!

These young women will enter jo fraught with problems. Even within t church there are difficulties. Parish lack a clear idea of what women's wo should be. Not all pastors recognize t importance of youth work or support wholeheartedly. (Where did we hear th before?)

When we left, the girls gathered sing for us. Singing has become a hig developed activity of youth in the chur to the envy and chagrin of the Co munists. And we could understand w when we heard the evangelical fai communicated from heart to heart in fellowship of song. No wonder that th are three urgent calls from parishes each available graduate!

DEEP INSIDE East Berlin we visited Board of Christian Education of the E Zone churches. In a book-lined room looked at Communist school texts. H dreds of pages on modern economic trade union history, but only three four pages on U.S. history since Gec Washington. The East Zone laws gov ing school instruction were at ha

CHURCH MEETING AT EAST BERLIN HEADQUARTERS
A Christian oasis in a desert of rubble and terror

und in eight thick volumes, plus sev- l extra volumes of cancelled laws. lways changing," we were told.

To this day, religious instruction is rt of public school curriculum in West rmany. Since 1945, however, church d state have been separated in East rmany. Religious instruction is per- tted, but only at the expense of the urch and often only in the church lding. That meant recruiting, train- , and supporting 8,000 full-time chers of religion for two and a half lion school children. Dr. Walter Zim- rmann, our host, was called to tackle job as vice president of the VELKD nited Lutheran Church of Germany). e could not have succeeded without funds provided by LWA," Dr. Zim- mann said. He gave us a copy of the book, *Christenlehre,* which he had pared—in less than 500 pages the full ntials of religious instruction. I ught how much easier it was to pro- the funds than it was to start from tch in developing this net of cate- ts who, week after week, work with children of our Lutheran churches he east!

verywhere we went, we found gra- cious hospitality and many words of thanks. In every handclasp we sensed an eagerness to say in a concrete and personal way to all American Lutherans, "Thank you!" LWA help has made a deep and lasting impression.

WE SAW THE BOOKS produced by the only publication house of the East Zone evangelical churches. "All our fifty tons of paper," said Dr. Hafa, "went into this daily devotional calendar." All the other carefully selected books on display were printed on paper supplied from the other side. Every printed piece must pass rigid East Zone controls. Once a manuscript is approved, no further corrections may be made, no extra edition printed. Two monthly magazines are published, one for catechists and the other a theological periodical for church workers.

AT THE REFUGEE screening center in West Berlin we saw a steady stream of people arriving, some of the 350 expected for that day. Many were boys of draft age, fleeing induction into the hated "VOPO" (People's Police) which is the East German army. There were farmers coming because there was no seed for their fields and they had no hope of

meeting their government quota. And there were families coming simply because they couldn't stand it any longer.

Few are really political refugees. Some are misled by extravagant American radio broadcasts. Some are just looking for gold at the end of the rainbow. But almost none return, even if they are not allowed to enter West Germany and not allowed to get a job in West Berlin!

But what about those who stick it out in the East Zone? We were thrilled with the story that Frau Krummacher told us of her three lay leadership training schools in East Berlin. Two nights a week, from October to April, classes of 30 to 40 lay people meet for training. They come because they want to serve in the parish and know *how* to witness in their daily jobs in shop and factory.

They learn how to talk religion with Marxist-trained friends where they work. They learn how to speak out for their Christian faith. A 180-hour course is not too long for this purpose. Classes meet from 6-9 P.M. and are taught by a team of ten pastors and Frau Krummacher. There are no textbooks—no censor would pass a textbook giving a Christian answer to Marxism!

In five years 500 people have been graduated. Frau Krummacher got the idea for this school when, during her husband's imprisonment, she took over a congregation as a pastor. Money from the ecumenical church made the project possible. Behind it all is the energy and skill of this courageous Christian woman. In the fall she'll join her husband, now bishop of Pomerania at Greifswald (East Zone)—and start new schools!

SATURDAY EVENING we went to church. We got there early—twenty minutes to six—but the church was already jammed to the doors. All were there to hear Bishop Dibelius preach on the eve of his 75th birthday. He preaches frequentl and his sermons are models for his pas tors—he doesn't want them to be frus trated professors of theology but me who speak so that lay people can under stand. Every newspaper in West Berli paid tribute to this bold church state man. He is respected by government o ficials on both sides of the Iron Curtai and he has held the Berlin-Brandenbur church together despite the East-We line that cuts across it.

Sunday we were on our own, an using the Feb. 23 LUTHERAN with i pictures of modern German churches a guide, we visited the cover-pictu church at the Hohenzollern Platz. T congregation worships in the baseme and is struggling to raise the funds f rehabilitating the burned-out nave. was heartening to see a choir of you people lead the singing and to be guid through the church by lay people. In the collection plates people dropped t kinds of money—East marks and W marks, symbol of a deeper unity of fai The sermon, too, was one that we co take to heart in America. Taking theme of prayer, the pastor did not spe time in exhorting to personal devotio Instead he called for a kind of pra which overcomes apathy, indifferen resignation toward the political and so problems of our time. Prayer for government must of necessity lead to personal involvement in the political cisions of our age!

Our friends could point to tang things—buildings, paper, schools—say, "LWA money bought it for But with this tangible help went so thing far more precious, something f which our East German brethren liter live. It is the knowledge that Christ in the West care, and that they have been left alone in a long and weary ba

Landmarks of an Ancient Faith

By ROBERT E. HULDSCHINER

Thousand-year-old "stave churches" in Norway's valleys are reminder of time when Christianity first came to that land

THE OLD CHURCH had been there as ıg as anyone could remember. It didn't ɔk much like a church. Peasants and hermen in the Norwegian mountain untry passed by without taking notice. stood in the shadow of towering peaks, ɔre like the prow of a Norse galley or wooden pagoda than a Christian sanc- ıry.

People had long ceased worshiping in ɛ "scale-covered monster." It was dark, ndowless, suggesting ancient rites of gan times. Rooted deep in the floor the valley, it was considered part of landscape, not a man-made building. veral of these ancient churches could be found along the rocky coast or in lonely mountain valleys.

It took the "discovery" of a Norwegian painter to call the world's attention to these unique church buildings. J. C. Dahl, a teacher at the German Fine Arts Academy in Dresden, revisited his native country in 1826. Traveling through southern Norway, he came upon the shingle-covered churches, entirely built of wood. They were topped by several tiers of roofs from whose gables carved dragon heads reached out like branches. They were unlike any church he had ever seen. When he returned, he brought news of these surprising "monuments."

STAVE CHURCH IN THE LAERDAL VALLEY IN BORGUND
It has no windows, six tiers of roofs

DAHL'S DISCOVERY of the stave churches —the name is derived from the staves, massive upright timbers that form the basic element of their construction—left Norwegian artists cold. It was the early part of the 19th century, the time of romanticism, and the stark, primitive beauty of the wooden churches did not appeal to their refined taste.

But interest was aroused abroad. The King of Prussia bought the stave church at Vang in 1841, had it taken apart, shipped to Germany and put together again in Silesia. Art experts came and began guessing. There was a lot to guess about.

The stave church conformed to none of the hitherto known forms of medieval church architecture. There was a reminder of the Viking era in the dragon heads jutting out from the roofs. Pre-Christian influence was felt in the arrangement of the interior and in the wood carvings. Byzantine art was recalled in the bell-towers which stood separate from the main building. English and Irish inspiration appeared in ornamental details.

HISTORIANS ESTABLISHED that the earliest-known stave churches had been built around A.D. 1000 while King Olaf was trying to unite the country under the Cross. The new religion brought with it introduction of elements of an ancient Mediterranean civilization until then unknown in Norway.

Between the 11th and 12th centuries more than 1,000 of the wooden churches were erected in all parts of the country. The medieval building boom reached its peak during King Haakon Haakonsson's reign (1204-1263). The "Black Death" in 1349 left the country ravaged and put an end to the era of stave churches.

In his *History of Church and State in Norway,* T. B. Wilson writes that most

LARGEST OF STAVE CHURCHES
Heddal Church dates from 13th Centu

stave churches consisted of "a na chancel and semi-circular apse s rounded by a sort of cloister." Entran to the cloister was opposite the door the church itself. "From the cloister r there sprang the wall of the south ai then came another roof, and then nave wall, supporting the largest r which was crowned by a pointed to often placed on a sort of cross roof."

Their interior blended opposing c rents of national and foreign trends, old traditions and new ideas. What basically new in the stave churches the introduction of figure painting sculpture which had not previously b practiced in Norway.

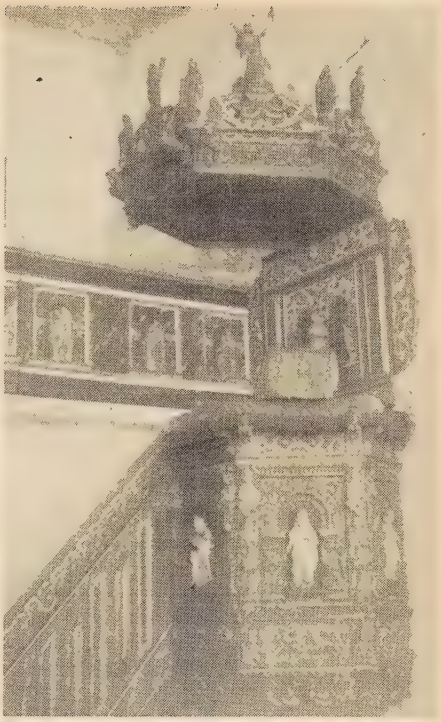
Pagan influence was certainly a dominant factor in the design of t early Christian churches. Some exp believe they were originally pagan t ples, built around the stone on wh the sacrifice was offered, and conve by the country's first Christians for

s churches. Carvings and runic inscrip-ons found in some of them are known o date from pre-Christian times. Runic as the language of the ancient Norse. had its own 24-letter alphabet.

ONLY A FEW stave churches have sur-ived. Most fell victim to age, the wood otting away. Others burned to the round, were dismantled or destroyed. Many a farmhouse was built with the mber of abandoned stave churches. Most of those still standing are now un-er the care of a Norwegian society for e protection of ancient buildings. Medieval paintings and wood sculpture ave been taken to Oslo and Bergen useums.

Best preserved among the stave urches is the building in Borgund. It ands among steep mountains in the nar-w Laerdal Valley. Built in 1138, it is o small and dark to be used for wor-ip. A larger church has been built arby.

PAINTED PULPIT IN GIERANGER
Art was inspired by the sea



CANOPIED PULPIT
Wood carving was a major art

Originally there were no windows at all in the shingle-covered building which is surrounded by an open cloister. Six tiers of roofs rise steeply towards the center of the building. Dragon heads over the gables of two tiers recall the Viking motif. Portals are elaborately carved. Runic inscriptions adorn the doorway.

Largest among the surviving stave churches is the one at Heddal (also known as Hitterdal) in Norway's famed Telemark mountain region. Built in the 13th century, it underwent extensive repair in recent times. Some experts complain the restoration work was overdone, the cloister too perfectly completed. But whether alterations conform entirely with the old original style or not, the Heddal

church is one of the most impressive monuments of Norway's medieval church builders.

REBUILT ON A NEW LOCATION is the church now standing at Fantoft, near Bergen. This church, a beautiful example of the wood-builders' art, was moved from its original place in Fortun, on the Sogne Fjord. It is supported by massive pillars. Runic carvings form an intricate pattern in its interior.

Essence of traditional Norwegian art was the animalistic style that inspired the wood carvings in stave churches. Just as on the bows of the Viking ships, interlaced motifs of serpents entangled in ferocious battle appear in the early Christian sanctuaries. The acanthus leaf motif was borrowed from the holy books introduced by English missionaries. Mountains, forests and waterfalls provided new inspiration to the artists.

Masterpiece of this art is the intricate wooden decoration of the pulpit in Geiranger Church standing on Geiranger Fjord in western Norway. The carving is inspired by seafaring people: an albatross piercing its breast to feed the young brood.

In this as in other examples of early religious art in Norway, the adaptation of heathen symbols to the new Christian faith was the determining element of a new era. Nature, its beauty and its mysterious forces, was not forgotten. It cou not be forgotten by men who lived closely to it, exposed daily to the mig of its elements.

STAVE CHURCH AT FANTOFT
It was moved to Bergen as a monume

But it was brought into new focu applied to the new creed. Fear w transformed into confidence, p r i changed to love. Out of the dark of era of superstition came the light of t new time of Christian faith.

FAITH IS NOT A MATTER of convenience nor even—save indirectly—a matter of sociology. It is a question of conviction and dedication and both spring from one source only—from the belief in God as a fact, as the supreme Fact of existence. Faith will not be restored in the West because people believe it to be useful. It will return only when they find that it is true.

—BARBARA WARD in *Faith and Freedom* (Norton)

WHAT IS HAPPENING TO VESPERS?

By GEORGE L. EGBERT

Laymen's survey reveals that evening services are being abandoned in many churches, pastors are perplexed

THE LUTHERAN CHURCH is becoming a morning-service-only church. Evening services have been abandoned.

Concern over the apathy toward vespers in my own church and the small attendance prompted me to make a brief survey, asking various Lutheran pastors if they faced the same problem and what they did to combat it. But I found that there is no magic way of building up a Sunday night service. The problem is widespread and the usual solution is to eliminate evening services.

I did learn that there must be a desire on the part of individual members of congregations to attend services, a consciousness of their obligation to attend worship. I was also told that an informal type of service seems to appeal to more people in the evening hours.

MANY CHURCHES have a second morning service. This is surely helpful, but it is no substitute for vespers. As the Rev. Wilford Lyerly, pastor of Messiah Church, Salisbury, North Carolina, told me, "There is something about the lengthening of the evening shades that is very conducive to worship. A church does well to keep her doors open, for there are a few who may be attracted to the evening service. Nicodemus came by night, and some can best worship at night."

We Lutherans are evangelists. But as the Rev. Charles J. Harris, pastor of Holy Trinity United Lutheran Church in Miami, Fla., says: "Lutheranism is a principle that was never meant to be bound by historic forms, while at the same time highly appreciative of the worship forms of the past. I remember too well the scorn in my student days thrown at the 'evening show' type of services, but since then I have become acutely aware of the many we are not reaching because of our rigidity."

"My conviction is that an evening service to be effective must break away from the traditional liturgy. There must be 'popular' preaching, extremely 'life-related,' with the use of Gospel-type hymns (the Parish School Hymnal, for instance) and the use of audio-visual aids (religious films, filmstrips), special musical features, and a fellowship hour. This is the 'subjective' emphasis of Christianity that is strong in Methodism and among Baptists.

"Such services must have heartiness of spirit and wide publicity to become effective. There must be a contagion that strikes 'the one next to me.' This does not imply any surrender of our liturgical consciousness, but rather a complementing of it by getting emotion into our religion."

That about sums up the opinion of most Lutheran ministers I have contacted. One thing is certain, there is definitely a need for a more evangelistic Lutheranism.

Mr. Egbert is a journalist by profession and an active member of Immanuel Church, Bluefield, West Virginia.

ONE BRIGHT SPOT in the increasing tendency to abandon vespers is the marvelous achievement of Dr. Ross H. Stover, pastor of Messiah Lutheran Church in Philadelphia. He has a dynamic evening service.

As Dr. Stover pointed out, "In the past evangelism efforts found their source in the Sunday night service. Now television has bored in as the No. 1 enemy. Other things have proven detrimental. So, if you want to put your finger on the real cause of juvenile delinquency and spiritual decline in America, it could probably be put in a sort of negative way upon the fact that the spiritual sources have partly dried up."

Dr. Stover's formula for an evening service is a short formal opening, singing by soloists, a half-hour song service of the hymns everyone loves. The 20-minute sermon is always the heart of the Sunday night service.

After the sermon colored lights play on a huge illuminated figure of Christ. This climaxes the service. After the benediction folks tarry for some time and Dr. Stover says, "I am sure they go home blessed."

NOT ALL THOSE who continue vespers have had the fabulous success of Dr. Stover. But the important thing is they have not abandoned an evening service.

Some churches hold youth meetings early in the evening, like Ebenezer Lutheran in Marion, Va. The pastor, the Rev. Rudolph G. Schulz says, "Although we do not hold vesper services during the year on a Sunday-after-Sunday basis, we do have a full program concentrating particularly on regular youth services held every Sunday evening, instruction classes for adults, which are held periodically in the course of the year, and occasional special services."

The same is true at the Lutheran Church of the Redeemer in Macon, Ga., where the Rev. H. E. Baumgartner, Jr., pastor, has a strong youth program. He says, "To overcome the tendency to do away with vespers, or better to succeed in spite of the things that seem to defeat the effort, I feel there must be freshness first. This can be achieved with variety not sensationalism; with much prayer on the part of the pastor and people, which enlivens; with thorough preparation of the sermon, service and people for the worship. Laymen can do a lot of inviting reminding and bringing of friends.

"Good group singing of a few extra well-known and well-loved hymns helps. This can be done while still using the vesper services.

"My Sunday night program has fallen into three different types: A planned visit with a family where I have had a simple devotional service in the home using the Bible, meditation and prayer. I have also found series-type services scheduled periodically — not continuously — to be rather successful. For instance, a five Sunday-night study of the church, taking the major parts of the catechism, or Christ's parables, or a book of the Bible or a brief study of the four Gospels, one each night. Third, I have tried to emphasize the youth program centering in the Luther League."

WHEREVER AN EVENING service has been dropped, it has been only after the pastor has tried everything in the book, so to speak. Unfortunately, some congregations do not respond. Such is the case at Immanuel Church, Bluefield, W. Virginia, where the Rev. Paul L. Roy continues to experiment. At present they are trying book reviews once or twice a month. Occasionally we have a "sing" of favorite hymns selected by the congregation. Although we have this service informal phase of the service, at the same

ime we follow the traditional vesper iturgy.

Dr. Luther W. Strickler of the First Church, Norfolk, Va., is one of those who finally abandoned vespers and reorted to two morning services. "I deeply leplore the discontinuance of the eveaing service," Dr. Strickler says. "We iow have two services in the morning, one at 8:30 and the other at 11:00. Both ervices are identical—that is, they have he same sermon and the same hymns. We have a year-round average of beween 115 and 120 at the early service. To be sure this has taken away from the ttendance at the 11 o'clock service, but nat also has been helpful because the hurch is still well filled at 11."

Augsburg Church, Winston-Salem, N. C., is another which has fallen victim o the non-interest in vespers. The Rev. .ay R. Fisher, pastor, says: "Formerly he church had an evening service which as poorly attended and finally discon-nued. That was before my pastorate. We have discussed several times starting n evening service, but have not had nough interest or assurance of attend-nce to give us much encouragement."

There is no cure-all for this vesper ckness. What works with one congre-ation will not work with another. A pas-r's only alternative is to experiment id by the process of elimination finally rrive at something that will work.

Dr. Paul N. Kinports, pastor of the nited Lutheran mission at Clearwater, la., says, "Your problem at Immanuel hurch is becoming a problem in many ongregations. It seems that the only roup that is able to have good attend-nce at an evening service are Baptists. hey, of course, have an informal service id have put into their services some owmanship which we do not approve in a church service.

"When pastor of St. Matthew's congregation for ten years we had evening services for six of the years. We had from 75 to 25 persons in attendance out of a membership of 1,300. We then decided to have two services in the morning—one at 8:30 and the other at 11:00. This proved very satisfactory and we doubled our attendance at the church service.

"While we made this change, we set up a discussion group in the evening at 7:30. We had an informal service in the parish house and discussed the liturgy, church appointments, doctrine, faith and life. We gave an opportunity for the group to select the subject two weeks in advance, and we had an attendance of from 75 to 40, mostly young married couples or single young men and women."

Many factors are responsible for the defeat of attempts to hold evening services. Among these are a changed social situation from a generation ago, the automobile, TV, the tendency for our churches to maintain traditional patterns of service which are no longer compelling, the widespread Protestant notion that one can be a Christian without attending church, and the feeling among many church members that one service on Sunday is sufficient.

The conclusion seems to be that a "free" type of service must complement the liturgy, if we are to reach those who are left "cold" by liturgy. But each year the problem gets more difficult because of our Sunday habits of rather long standing and the steadily increasing Sunday night competition.

So, in conclusion, to those, like me, who are desirous of keeping vespers alive, let me say, in the words of Dr. Stover: "Here's my hand. God bless you. Keep smiling."

A RETREAT ADVANCED MY FAITH

By ANTON H. CLAUS

A quiet weekend with a group of other men provided a way to participate in worship and draw closer to God

IN MY YOUNGER DAYS, I had a Roman Catholic friend who went on an annual weekend retreat with other men of his faith. We twitted him about it—but all our teasing never disturbed him. His attitude secretly rankled me. At 22 you can't bear believing that you are missing something.

This irritation was buried under almost 20 years of college, medical training, internship, courtship, marriage, military service, and all the rest of the experiences of modern living. Then it was touched off by a simple announcement one Sunday by my pastor. He said a retreat was being arranged for the men of our Lutheran congregation.

In a subsequent announcement, my pastor made a perplexing statement. "A Christian retreat is the only retreat I know of where he who retreats goes forward," he said. The die was cast. I had to go!

ABOUT 20 OF US met at the church on a Friday evening. Promptly at 6:30 we left in groups of twos, threes and fours for Spring Mountain House in Schwenksville, Pennsylvania. The hour's trip was one of scenic beauty.

Another group of men on retreat had already arrived from a neighboring church and we greeted them in the halls as we were directed to our rooms. After dinner we walked to a charming field stone cottage which was our regular meeting place for Vespers.

We made a simple altar, distributed hymnals and took seats in a semicircle. Our group was composed of two clergymen, a college student, a baker, an osteopath, insurance agents, railroad men, machinists, an international labor union executive, a Lutheran Home superintendent, an auditor, an engineer and a man who described himself as a "promoter".

There was not a dram of sanctimony in the lot as they wrestled with problems of Christian living as it affected themselves, their families, their neighbors, their business associates and even the friends and enemies of their country.

After Vespers "Holy Silence" began. We retired early and by eleven our lights were out.

WE WERE AWAKENED at seven by one of our number with, "The Lord is my light and my salvation, whom shall I fear?" And we responded, "The Lord is the strength of my life, of whom shall I be afraid?"

While we were dressing I heard the other retreating group being awakened by, "Christ is risen!" and I felt the fi

Dr. Claus is a member of Reformation Church, Philadelphia.

hrill of the weekend—the same that I eel every Easter morning while I am ontemplating the resurrection.

Before I went to our meeting cottage, walked onto a porch and looked at the ool, green Perkiomen Valley with its pring foliage everywhere and the towers f Graterford prison on the horizon. A nought crossed my mind, "Its prisoners re probably observing a silence enforced s a regulation of their imprisonment, hile here we are enjoying a period of neditation and self-examination. Theirs a painful duty while ours is a privilege."

My second thrill came Saturday night fter dinner. We had begun a prayer hain which was broken only at five- minute intervals by one of us replacing ne preceding worshiper. Each was alone or a time with himself and his God.

A licking, crackling fire made the only ound. The sensation I had was the same have felt while visiting a cavernous athedral where the atmosphere makes ven the impious awe-struck. I read from the Bible, "With a voice of singing declare ye this and let it be heard. Hallelujah."

Our many discussions were led by laymen as well as clergymen. Everyone, at one time or another, voiced his opinion and shared his experiences and thoughts with the rest. Through these animated and sometimes heated meetings, I came to two new (for me) conclusions:

1. Men can be, and are, vitally interested in Christian living and its techniques as it affects their environment without being fanatic or "holier-than-thou." A muscular faith is possible and is practiced by many.

2. Many of us are only half-baked Christians who practise the form, not the acts, of Christian worship. We are content with the mediocrity of spectatorship rather than participation in genuine worship.

Now I knew what the pastor meant. A retreat like this can mean an advance in Christian living.

ON THE WHOLE it is certainly desirable that those who join an organization take part in its activities and assume some share of responsibility for its direction. If its character is not what it purports to be, if its activities are not those the members originally supported, then they should either work to change it or, if they are unable to do this or do not care enough to try, they should get out. If they fail to do either they may expect to be charged with irresponsibility.

—*Henry Steele Commager*, in FREEDOM, LOYALTY, DISSENT (Oxford)

MODERN MAN has the genius to make rain, but often lacks the sense to come in out of it.

ANYONE CAN BAKE A CAKE

By JANET ELLIOTT

Mama thought reading and writing were most important until she found that love and helpfulness counted more

THE CAKES looked pretty good, Mama Zagorski thought that afternoon. She sprinkled sliced almonds evenly over the top layer of the nut loaf, then stepped back to survey them as they stood cooling on the shelf Henry had built for her.

The chocolate cake with the boiled icing was for the high school kids. She didn't care for it herself any more—it was too sweet. But she remembered how she'd loved sweets at that age. Once, when Jules was courting her, she'd eaten all the icing off a cake her mother baked. Her mother was so provoked with her that she had shown it to Jules.

"She'll lose her figure before she's twenty," she told Jules. But Jules didn't care. He was young too, and he knew how it felt to be ravenous for sweets.

FUNNY HOW SOME PEOPLE forgot what it was like to be young! Perhaps she remembered because she'd had her family when she was still young too. The boys' friends had eaten lots of chocolate cake in this kitchen. She smiled as she imagined them eating this one tonight. It was a big one, so the pieces would be deep squares with a full half inch of frosting.

Mama couldn't bake a little cake to save her life. Now that Jo and the girls were married, it wasn't much fun just to cook for Henry and herself. She was glad to have a chance to bake some big cakes again.

She had made the nut cake for the ladies. It would be just right for the church supper tonight. Her mother ha taught her the recipe in the old country It had ground-up nuts and cherries in i What was it the ladies had called it "Exotic," that was the word. Mama didn know what that meant. There were s many words she still didn't understan If she had a chance she'd ask the teach about this one today.

She must get ready for school. H neighbor, Mrs. Mike, would be stoppi for her soon.

But she had to wait a minute or t for the sponge cake to brown a lit more. She wanted it to be just right this one was for the minister. A lo time ago his wife had given her the re ipe. Mama had taken her some eggs o day and Mrs. Alexander was so gratef

"Can't you use them yourself?" s asked.

"We have plenty, plenty," Mama plied.

SHE COULD HAVE SOLD them and ma use of the money. But the minister a his wife had repaid her many times ov

Mrs. Alexander had taught her how to et a table, the American way, and manners, too. The things she didn't know when she first went there! She remembered the first tea party she and Jules had been asked to. Jules had drunk his coffee out of his saucer, and she'd almost done the same.

Now Mrs. Alexander was dead and Mama Zagorski and the minister always had a piece of sponge cake together over their coffee. "You're the only one who can bake it like my wife," he always said.

It would be nice to look forward to that at the church supper tonight—after school was over. Like the kids, she didn't care much for school. But she just had to get a little more book learning. It wasn't fair to her grown children to have such an ignorant mother.

Once more she opened the oven door. She touched the cake with an experienced forefinger. The soft print sprang back smoothly. Yes, it was all right.

As she was setting it beside the others, she heard the sound of Mrs. Mike's car. Mrs. Mike always began to toot as soon as she left her own garage so that Mama would not keep her waiting.

MRS. MIKE sat stiffly behind the steering wheel. "I see you remembered your notebook for once," she said crossly as Mama climbed laboriously into the front seat beside her.

Mama stole a glance at Mrs. Mike's profile. A frown creased her leathery forehead. Her neighbor's back was stiff as a ramrod. Why was Mrs. Mike always in a bad humor?

"Did you get your cakes baked, Mrs. Mike?" Mama asked, hoping the subject would prove a pleasant one.

"Cakes? I baked one. That's all they needed for. How many did you bake?"

"Three," Mama replied mildly. "I always bake the sponge cake for the minister," she finished apologetically.

"You spoil him," Mrs. Mike returned. "He'd enjoy other kinds just as much if he got out of the habit of eating yours."

"I know," Mama agreed. Agree with your adversary quickly, the Bible said. Mr. Alexander had explained the meaning of adversary to her and she'd recognized Mrs. Mike at once.

There had been times when Mama hadn't felt like agreeing but she'd never been able to convince Mrs. Mike that she was wrong. So now she just sighed.

But Mrs. Mike wasn't going to miss an argument. "You're just out for the prize, baking three cakes, I'll bet."

"What prize?" Mama asked.

"You know they always give a prize for the best cake at the church supper in June—a book or something. Only a book wouldn't do you any good." Mrs. Mike laughed. "You couldn't read it anyway."

"I can read recipe books and the Bible—the one the children got from Sunday school," Mama was stung into rejoining.

"Recipe books and the Bible," Mrs. Mike cackled. "What fun do you get out of reading them?"

They had arrived at the schoolhouse and Mama didn't have to answer. The teacher was writing the lesson on the board for them to copy into their notebooks.

Mama wedged herself into the seat beside Mrs. Mike and tried to give her attention to the work on the board.

Mama knew the teacher did her best to make the work interesting and she did so want to learn! It looked as if Henry was going to marry that little girl from the city. Her mother was a college graduate, they said. What would she think of a woman who couldn't read or write?

SITTING HERE at her desk in school, Mama redoubled her efforts. Mary Ann's

mother was a college graduate, and sometimes Mama couldn't spell her name!

"We'll do the arithmetic at the board today," Miss Knight said. "Copy the example, add it and raise your hands when you've finished."

Mama knew from past experience that Mrs. Mike would have her hand up first. Mrs. Mike had always taken care of the money at their house. Long after the others were in bed, Mama sometimes saw her bent figure laying the nickels and dimes in piles. Jules had taken care of what money they had. Mama thought it made a man feel good to have charge of the family purse.

She finished her adding at last and looked around to find the others smiling at each other. She knew they thought her slow and laughed at her behind her back.

Since this was the last day of school, the principal came in to present the diplomas to those who had completed the first four years. About half the class received diplomas, among them Mrs. Mike. Mama was not one of them. After the principal had congratulated the graduates, Miss Knight rose. "I've planned a spelling bee for the last event today," she said. This was greeted with applause.

MAMA'S FEET ached as she stood in line with the other women. The first word she got was "father." She had read this so often in the children's Bible that she got it right. But on the next round she went down on "woolly." Mrs. Mike's shrill voice spelled it out correctly. One by one the women had to take their seats until only Mrs. Mike was left standing.

"I have a prize for the winner," said Miss Knight, taking a package from her desk drawer and handing it to Mrs. Mike. They all watched Mrs. Mike take off the pretty wrapping.

How wonderful, thought Mama, t win a prize for being able to spell. Spel ing was even harder than reading an writing.

Mrs. Mike's face fell as she looked a the contents of the package.

"What is it?" Mama asked.

"A recipe book," Mrs. Mike replie flatly.

Mama glanced up at Miss Knight. Th teacher's face looked puzzled.

"Thank the teacher," whispered Mam

Mrs. Mike collected herself enough say a brief, "Thank you."

After the others had left Mama s waiting for Henry to pick her up.

Miss Knight sat down beside he "Mama," she began kindly, "if I we you I wouldn't come back to school ne year."

"It's no use?" Mama couldn't look her.

"There are so many things you do much better," Miss Knight answer "like baking cakes."

"Oh," Mama smiled. "Anyone c bake a cake."

ON THE WAY to the church Mama v very quiet, but Henry didn't notice. chatted about the baseball game. Th as if it was an afterthought he sa "Mary Ann's mother will be at the s per tonight."

Well, this was it. Mary Ann's moth a college graduate, and Mama ha even got that diploma. But perh Henry wasn't serious about the girl.

"You like Mary Ann a lot, Henr She saw the red of his face grow ro and she knew the answer.

"Yes," he admitted, "and she likes too."

Mama smiled in spite of her fe She could well understand how any would like this tall boy beside her. M be Mama could avoid meeting M

ann's mother until Henry had asked for er daughter's hand. Mama didn't like deceive anyone. Still, she couldn't ear to have Henry hurt because of her. f she had only been able to get an edu- ation earlier! But there had always been much to do on the farm. At the sup- er she would sit quietly in a corner and aybe no one would notice her.

But tonight there was no chance to de. The minute she got inside the door e heard someone say, "Mrs. Zagorski? don't think she's come yet."

But Mitzi who was standing by the ke table spotted her. "Here she is, re's Mama." Her young voice was netrating and everyone turned to look Mama. Then Mitzi and Mr. Alexander me toward her. Taking her by the ms they propelled her to the cake table here all the cakes stood in appetizing ray.

Mrs. Whiting, who was president of e Women's Association, reached across e table and took Mama's hand.

"Congratulations, Mrs. Zagorski," she d. "You've won, and on three counts. ink of that! We judges voted for the nge cake, the nut cake and the fudge ce and then we found you'd baked m all."

TEARS SPRANG to Mama's eyes. The rmth she saw in the faces around her de her heart swell with pride. Perhaps er all there were some things she too ld do well.

"And now," Mrs. Whiting went on, e asked our speaker, who is an expert cooking, to present the prize."

Mama felt a sharp nudge in her side. looked up.

Henry was standing beside her. "It's ry Ann's mother," he said, gesturing ard the speaker.

Mama's heart thumped but she tried concentrate on the words the lady in the stylish suit was directing toward her.

"Not only a superb cook," she heard. She wasn't quite sure of "superb." Still it must mean "good" from the way the speaker said it. "But the mother of a fine family, a Martha and a Mary combined." There was admiration in the face of Mary Ann's mother as she handed a package to Mama.

They all crowded around. Henry threw an arm across her shoulders. "No one can cook like Mama," he said proudly. Then they sat her down beside the minister to have the sponge cake he'd been waiting for. Perhaps, she thought, reading and writing weren't everything.

"This one," said Mr. Alexander, "is the best you've ever baked."

"Oh," said Mama, "anyone can bake a cake."

That night after Henry had taken her home she sat on the porch, resting and rocking. On her lap lay her prize. It was a Bible, printed in large type so that the words were easy to make out. As she rocked it began to rain. The soft drops pattered on the potato plants in the near field.

She was getting old but she wasn't lonely. She had the farm and her friends. And she had her children though soon they would all be away from her. "The Lord is my shepherd," Mama read to herself, as she smoothed the pages of her new Bible.

THE KINDEST PEOPLE

As I WENT into the supermarket, Mrs. Carlson was in line at the checker's counter. Her face wore the patient, far-away look of one who is used to taking life as it comes. When I caught her eye and waved, she brightened.

"Mrs. Melton! How are you?" Her smile seemed to take possession of her whole appearance.

"Just fine. And you? May I give you a lift in the car when I'm through? You seem to have quite a large order there."

"Isn't it terrible how much I get when I see so many things right before me?"

"I guess you are just like a lot of other people. I always get more than I meant to buy. I make a list of things at home, but when I get here I see dozens of items I could use."

"And things do cost such a lot. I am trying to earn a little money, too. I am in the factory, now."

"You are? That should help the budget."

I WAS WONDERING whether she knew the word "budget," but she seemed to understand.

"Oh, it does. I get rather tired, but it is a happy tired."

"How in the world do you manage about the children? Who looks after them?"

"Oh, Vaiya looks after little Paul. I have a friend in our church whose mother we thought could come and look after the children, but she is old and afraid to travel on the bus. She does not speak much English and is afraid she might get lost and not be able to find out ho to come back. The old people have hard time."

We smiled at each other, realizing wh an understatement that was. We ha talked about that before, when we we on the picnic on Memorial Day.

As I QUICKLY gathered up the thin I had on my list, my mind kept retur ing to the conversation that day. We h been sitting around the picnic table aft lunch, all of us comfortably lazy. V had covered the food that was left a most of us leaned forward with our bows on the table.

"Makes you think of holidays in t old country, doesn't it?" Mr. Carls asked his wife. He turned to us, his g eyes a bit wistful as he smiled. "Alwa the woods and the country are a part our life there. Even the people who l in the cities have many relatives in country near by, and no one thinks staying in the city on a holiday."

"The country or the seashore," M Carlson added. "We are never far fr one or the other. But," she went quickly, "there are many lovely pla here, like this park, and we are gett to know them."

"Lots of changes, though," Dan in. "Must make you dizzy sometim

"Maybe we are dizzy to start wi Mr. Carlson laughed, obviously plea with himself that he could make a in English. "But we who are in mi life do not get too dizzy to make change. Life here is different with

iany things to make life easier, but it is onderful and we love it, even if we do ave an empty space in our hearts for ie homeland."

"Our children," said his wife, "will ow up not knowing anything but Amer- a although Vaiya will remember a tle."

Mr. Schmidt made himself more com- rtable against the trunk of the tree be- nd his section of the long bench. "No- ed this when I sat down," he winked. But the older people have a harder time tting used to things, I guess."

"That's right. Of course, there are not many of them. And they are happy be here and life is easier in a lot of ys. The trouble is, everything goes o fast for them. The cars and the ffic and the way people talk."

"Not that they complain," put in Mrs. rlson quickly. "It is just we can tell w they feel."

"That's right," her husband agreed. lone of our people complain. We have o much to be thankful for."

"Different from people born here n," laughed Mrs. Schmidt. "Some- es I think we don't do anything but nplain. Even the weather. It's a little hot they complain. It's a little too d, they gripe."

'No complaints, no progress," Mrs. midt assured us. Then realizing that might have been rude enough to imply t our refugee friends came of uncom- ining and hence unprogressive people, went on, "To a certain extent, that is. ne of it is just talk. A habit they get o, you might say."

All this was going through my head I collected the items I needed from shelves. Mrs. Carlson was waiting me just beyond the checker. "It's a little way, I hate to bother you."

"No bother at all. And with those bags a little distance would seem long."

The late afternoon traffic had begun and I concentrated on my driving until we pulled up before Mr. Schmidt's store, over which the Carlsons have their apartment. I was lucky enough to find a parking space right in front. "Thank you for the ride," my passenger smiled. "And thank you too for teaching Vaiya in the school in the mornings. She and Paul just love to come."

"And I just love teaching Vaiya. She is quick and responsive. And she is such a little leader in the group. I know that her interest spurs Pete on to try to do his best."

I could tell I had been speaking too quickly and that she had not quite grasped what I said, but she replied, "Yes, she does her best. And it is such a help to know where the children are in the morning."

"When vacation school is over, perhaps they can come spend the morning or the afternoon with our children sometimes."

"They would love that. You are very kind. Nowhere in the world are there such kind people as we have met in this country!"

"We are kind if we happen to think about it. Sometimes I guess we are too busy with our own affairs to think about others."

"No! I would not say that. Everywhere in this country we find people who are always helping us. And now your church is going to sponsor another family from Europe. I think this is wonderful."

"I hope it will work out well. Perhaps it will be some family you know who are still waiting to come."

"Perhaps. But whether we know them or not, it will be a family and that makes us feel happy."

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Bad boy?

QUESTION: There is in our neighborhood a ten-year-old boy who is becoming a menace to the well-being of the other children and the ideals of the community. He writes indecent words on the sidewalks, is profane and obscene in speech, and boasts about "swiping" candy and fruit from the neighborhood grocery store. The other youngsters find him quite interesting—almost a hero—but I do not know of anyone who has yet emulated his ways. This fellow is a problem.

REPLY: This boy is probably the victim of unfortunate home conditions, as is so frequently the case. His needs very likely are not being met, and he is trying to get attention.

Does the boy have two adequate parents? Does he find acceptance, friendliness, encouragement in his home? Probably not. Does his mother work outside the home? If he has two functioning parents do they get along harmoniously?

Let me suggest a two-pronged approach. 1) Let two ladies visit the home, learn the conditions that prevail, and offer suggestions that point toward giving him more understanding, sympathy, acceptance, and encouragement. If the parents (or parent) understand that he needs a different atmosphere and treatment they may be willing to make the necessary effort. 2) Let the neighborhood mothers have special occasions, or parties, for group of children of his age, include him, an see to it that he has a good time o each occasion.

Time and again problems of th sort have been solved by procedure of this type. The boy's behavior probably prompted by his rejection i his own home and in the communit Once he is recognized as a person, a cepted as a friend, and treated as equal he is likely to respond in a ne way. Stern measures in such cas should not be used until constructi methods have been exhausted.

Tell?

QUESTION: I have been married f twenty-odd years, but the union has r been a happy one for a half-dozen re sons. Should I tell my sixteen-year-c daughter the truth about the situation?

REPLY: If the girl has been livi at home she already knows about lack of harmony between her paren She could not have missed it. It likely that the unpleasantness is a m ter of worry to her, though she m hesitate to mention it.

A frank, honest statement conce ing your difficulties will be helpful the girl as well as to yourself, provi you can be sufficiently objective fair in all you say. A prejudiced sion will help no one. Try to be to both yourself and your husband. the girl knows the actual facts she be more at ease, and can have a attitude toward both parents. It help her also to hold on to her id and regard a happy marriage as a g possibility. Such a careful staten on your part may even help you to your husband's viewpoint more cle and bring a better understan nearer.

Downtown Missionaries

The Church Serves the Changing City. By Ross W. Sanderson. Harper. 252 pages. $3.50.

Dr. Sanderson gives an excellent series of case studies in the care and treatment of ailing urches in our country's changing urban centers. He has written at the request of the epartment of the Urban Church of the National Council of the Churches of Christ in e U.S.A. The purpose is to give assistance, om actual experience, to home mission velopers, urban church planners, pastors, d prospective pastors of city churches in veloping this too-long neglected frontier home missions.

Dr. Sanderson, with becoming modesty, es not claim to speak the last word nor present the universal panacea for all ur- n church situations. He limits himself to urches in areas of blight and underpriv- ge. He asks eight specially selected urches, as well as many others, four ques- ns. 1) What are the objectives for which ey strive? 2) What kind of area is served? What kind of work is being done? 4) hat are the achievements and the prob- ns?

Of particular interest to Lutherans are studies of two ULCA churches—Wicker rk, Chicago, and St. John's, The Bronx, w York—and an ELC congregation, Ad- t, Milwaukee. A challenging foreword written by Dr. William J. Villaume, LCA pastor and an outstanding authority urban church planning.

For churches in areas of blight to do an ctive job, Dr. Sanderson notes that they st be organized in terms of neighborhood d. They must realize that inclusiveness to economic status, vocation, and ethnic kgrounds) is an unavoidable goal. This k requires adequate staffing of the urches and so far, "by and large, churches e too high a ratio of persons served to sons serving."

Adequate support is imperative because ective church work in the changing city s money, a lot of money." There must be continuity and duration of effort er than impatience of results. Co-opera- between churches rather than competition will strengthen the church's witness to the changing community.

This valuable textbook on the urban church ought to be required reading for all pastors contemplating the acceptance of a call to a downtown city church.

New York City ALFRED J. SCHRODER

Great English Preachers

A History of Preaching. Part I. By F. R. Webber. Northwestern Publishing House, Milwaukee. 758 pages. $5.

An ambitious undertaking both for the author and for the publisher (the publication house of the Lutheran Joint Synod of Wisconsin) is a projected three-volume history of preaching. This first volume treats preaching among the ancient Celts and in England, with an appendix on Cornwall. Volume II is to deal with Scotland, Wales, and Ireland, while Volume III is planned to survey preaching in America from colonial times to the present.

This volume is a history of preachers more than a history of preaching. After a brief description of preaching in successive periods, major attention is given to the lives of outstanding preachers in a total of almost 250 sketches. The biographies of these men are presented vividly, but for the most part with only passing reference to their sermons and the immediate context in which they preached: the atmosphere of the place, the character of the auditors, the problems which pressed upon them, the methods and aims of the preachers. It is true that such information is not so easy to come by, and the author appears to have overlooked the help he might have found in such studies as G. R. Owst's *Preaching in Medieval England* or C. F. Richardson's *English Preach-*

ers and Preaching, 1640-1670, to mention only two.

Understandably the author shows most enthusiasm for the preachers of the Evangelical Awakening (Wesley, Whitefield, etc.), and his sharpest criticisms are directed against more recent "destructive higher critics" who question "the verbally inspired Bible." Peter T. Forsyth and Gipsy Smith fare better at the author's hands than F. D. Maurice and William Temple. As these names will suggest, ground is covered in the first volume which other histories of preaching do not include.

Philadelphia THEODORE G. TAPPERT

Pulpit Cross-Section

Best Sermons. 1955 Edition. Edited by G. Paul Butler. McGraw-Hill. 341 pages. $4.50.

This is the sixth annual volume in a series of some of the better Christian preaching of our time. An impressive cross-section of pulpit voices is presented in these pages.

"The 52 sermons in this volume have been selected from 7,515 submitted to the editor for consideration from 55 different countries and in more than a dozen languages," observes the editor. "A sincere attempt has been made to choose the sermons that represent the best sermonic efforts of the great preachers of our day . . ."

The amazing ecumenicity of Protestant-Roman-Jewish thinking is represented in such titan names as Prof. Tillich, Bishop Sheen, and Rabbi Goldstein. World coverage is suggested in such names as Bishop Otto Dibelius of Berlin, Archbishop Geoffrey Francis Fisher of England, and Dr. Hamilcar Alivisatos of Greece.

A simple roster of the contributors' names is awesome: Stewart, Sockman, Sizoo, Buttrick, Ferre, Van Dusen, Hough, Weatherhead, McCracken, Oxnam, Scherer, Bowie, Knox, Laubach, Elson, Pope, Poteat, Bennett, among many others of equal caliber.

The index of sermons is largely of the topical variety, such as: Aspiration, Adversity, Faith, Forgiveness, and the inevitable Peace. Some appear to be more peripheral: Jewish Tercentenary, Mothers, and South America. There is an infinite variety of style: topical and exegetical, abstract and concrete, philosophical and illustrative, exposition in generalities and specifics.

The reviewer takes one exception, namely the selection of preachers. The implication is that with 7,000 manuscripts submitted a long process of democratic sifting has brought the pre-eminent 52 to light. Strangely, not parish pastors but general men of the church dominate the selection 29 out of 52. Strangely again, professors dominate the general men, 14 out of 29.

Allentown, Pa. RICHARD C. KLICK

For Seekers of Peace

Beyond Despair. By G. Ray Jordan. Macmillan. 166 pages. $2.50.

With chapter titles such as "Living Sane In An Insane World," "You Can Start Life Over Again," "There Are Guideposts for Life," "You Are the Doctor," Dr. Jordan appeals to devotees of the "cult of reassurance," and the well-illustrated, free-flowing style which characterizes his sermonic efforts says will appeal to the seekers of "peace of mind."

But there's meat here too—realistic applications of the basic Christian truths. There's disturbing challenge! This is a sample: "We are compelled to agree with the cryptic summary of our present world situation that now our choice is between *fire* and *fire*. It will be either the fire of insanity, and destruction for our world, or *fire of the spirit*, the baptism of God's love on our spirits and lives."

The lay reader will find this book quite readable and thought-provoking. The minister should find it stimulating, and will appreciate the skillful use of illustrations.

Austin, Texas DAVID F. COOPER

Scripture to Live By. By Dorothea S. Kopplin. Hanover House. 222 pages. $2.50.

Mrs. Kopplin has collected hundreds of Scripture verses which have been helpful to her. She gives the Bible answers to great questions, such as, "Where is God and How Can We Find Him?" "Truths to Live By" and "Guide for Family Living" are skillfully arranged. A useful and attractive book

Bishop Berggrav Outlines Dissenting Teacher Problem

NORWAY: Oslo.—Can Norwegians who don't belong to the state church teach in our schools? Bishop Eivind Berggrav tried to answer this question in a talk entitled "Religious Freedom and School" earlier this year. His speech was widely broadcast.

Being outside the Church of Norway doesn't mean loss or limitation of any civic rights or freedoms except one, the bishop said. A dissenter cannot be in charge of church affairs.

The question of admitting dissenters to teach in our schools, he continued, has nothing to do with religious freedom. People cannot claim the right to teach in the church from which they separated.

However, it sounds unreasonable to keep a dissenter, who may be a keen Christian, from teaching while a church member who may have no faith is allowed to teach, said the bishop. If there is any possibility of finding a solution to this problem, he said, we must find it. But "to me it seems no solution can be found."

We cannot expose our children to unknown beliefs. Nor can we ask a dissenter to teach something with which he disagrees. To give dissenters the right to teach in the present situation would be to grant the right for one faith to undermine another, Bishop Berggrav asserted. Some suggest making our teaching non-confessional. To call such an attempt "chaos" is too weak. It is insane.

In his opinion, said Bishop Berggrav, the only thing we can do is draw a conclusion from the facts: Some have separated; we call them separate. That is their freedom. We need not become enemies, but we do not want to interfere with the affairs of each other. —ENOK ADNOY

NORWAY: Oslo.—A new play by Axel Kielland, *The Lord and His Servants*, to be produced at the National Theater here in September is based on two major controversies that rocked the state churches of Norway and Sweden in the last few years.

One was the court trial of Bishop Dick Helander of Strangnas, Sweden, on charges of slander, and the other the "Hell controversy" that split the Norwegian clergy.

As a reporter for a left-wing Oslo daily newspaper, Mr. Kielland covered the long-drawn-out trial of Bishop Helander that resulted in conviction and dismissal.

Bishop Helander was found guilty by a magistrates' court at Uppsala in December 1953 of writing and distributing a series of anonymous letters, circulated among clergymen of the Strangnas Diocese during the balloting for a new bishop a year earlier, which attacked the character of candidates other than himself. He was then a professor of theology at the University of Uppsala.

The verdict later was upheld by the District Appellate Court in Stockholm, and the Swedish Supreme Court subsequently rejected an appeal for a new trial.

The "Hell controversy" arose from a 1953 radio address by Prof. Ole Christian Hallesby, pietistic theologian, lay leader and former head of the Norwegian Church's Provisional Council, in which he stressed the condemnation to hell of all unbelievers.

When Bishop Kristian Schjelderup of Hamar protested that this concept was incompatible with Christianity's position as a religion of love, Prof. Hallesby charged the bishop with "unfaithfulness" to his ordination pledges. The prelate thereupon asked the government's Department of Church Affairs to settle the issue, and the latter called upon bishops and theological professors of Norway to express their views.

Mr. Kielland, widely known for his anti-church statements, insists that his play is "neither mockery nor persiflage." He summarizes its thesis by quoting a line from the drama itself, "the older I get the more I respect God and the more I despise His servants."

Although it was awarded none of the three prizes in the annual Norwegian drama competition, the play was given honorable mention in the contest, results of which were recently announced. —R. N. S.

Slovak Zion Synod

Trinity Church, Newark, N. J., June 7-9

By ANDREW ROLIK

Synod considers clergy shortage and increased financial support for benevolence program . . . .

SCARCITY OF PASTORS for Slovak congregations was a problem much discussed at the synod convention this year. Of the synod's 41 parishes, six are without pastors. To help meet the situation, the Rev. John Body, living in retirement in California, agreed to become pastor of St. John's Church, Nanticoke, Pa. The Rev. John B. Nosco, on leave of absence because of illness, has regained his health to the extent of now being ready for parish duty.

One pastor was ordained at the convention, John E. Drzik, a 1955 graduate of the Philadelphia Seminary. He is a son of Trinity Church, Newark, where the convention was held, and has been called to Holy Trinity Church, Stafford Springs, Conn.

By unanimous vote the synod agreed to collect $20,000 to be expended by the mission committee in assisting a number of the synod's small and impoverished congregations. Synodical budget for 1956 is $71,300, including $51,300 toward the ULC apportionment, $12,500 for Lutheran World Action, and $8,500 for synodical expenditures. This averages $6.50 apiece for the synod's 11,885 communicants.

PRESIDENT JOHN ZORNAN and Treasurer George Churlik expressed satisfaction with the synod's progress in stewardship, and urged continued cultivation of giving for the church's general program. At a banquet meeting preceding the convention, two of the synod's laymen, Frank Krajci and John Kanyuch of Holy Trinity, Bridgeport, Conn., explained why they have become members of the Lutheran Laymen's Movement. Mr. Zeb B. Trexler of the LLM staff spoke at this gathering.

Representative of the United Lutheran Church was Dr. J. Frank Fife, president of the Maryland Synod. Dr. Frank M. Brown reported on Lutheran World Action. For the first time the synod had a display of United Lutheran Publication House books and supplies.

Revision of the synodical constitution was a major item of convention business. Delegates (35 pastors, 14 laymen) also discussed means of increasing circulation of the synod's paper, *Zion,* and of THE LUTHERAN. For the first time a committee was appointed to promote circulation of THE LU-

PRESIDENT JOHN ZORNAN
Pleased with progress

THERAN according to the "synodical plan." (All 32 of the ULC synods have now adopted the plan.) New editors of *Zion,* published bimonthly in Slovak and English, are Pastors Andrew Mazak and August Skodacik.

The convention gave special attention to discussions of parish education, under guidance of the synodical committee chairman, Pastor Rudolph Stintay.

EORGIA-ALABAMA

lississippi Synod Merger to be Considered in Atlanta

By PAUL J. RENZ

Atlanta—Prospects for a merger with the Mississippi Synod will be explored at the ext meeting of the Georgia-Alabama Synod executive committee. The Mississippi Synod ecided at its convention in May to seek a merger with an adjoining United Lutheran synod.

Correspondence and discussions dealing ith the plan have been concerned so far ith the most effective way of meeting the er-increasing mission opportunities in the outh. Desire to strengthen the work in all eas motivates the careful consideration f the proposed merger. There are 11 con-egations in the Mississippi Synod, 45 in e Georgia-Alabama Synod.

The Georgia-Alabama Synod occupied new headquarters at 735 Juniper St., Atlanta, Ga., June 18. Two rooms in Luther Hall have been made available by Church of the Redeemer. Formerly synod business was transacted largely from the synodical parsonage. The new spacious quarters, easily accessible to visitors, together with the employment of a full-time secretary, Mrs. E. C. DeWees, mark a progressive step in the life of the synod.

Pastor G. Leonard Nicholas of the Plains-nericus Parish was installed by the presi-nt of synod, June 12. Pastor Nicholas s transferred from the Central Pennsyl-nia Synod.

'A Cross Within the Heart" is the sub-t of the Georgia-Alabama Synod Luther ague convention at Newberry College g. 8-11. Billy Martin is president of the odical league. Three active leaguers will eive the Georgia-Alabama Synod scholar-ps provided by Newberry. Their names l be announced at one of the convention sions.

Despite protests against racial segrega-n, the American Association for the Ad-cement of Science reaffirmed its decision meet in Atlanta Dec. 26-31. Dr. Dael Wolfle, AAAS administrative secretary, stated that professional activities in Atlanta could be held on an unsegregated basis, although it "unfortunately remains true" that segregation still prevails in hotels, restaurants, and transportation. Dr. Montagu Cobb, a Washington Negro and professor of anatomy at Howard University, heads the association's anthropology section.

Immediate steps to abolish school segregation were asked in petitions to authorities in at least three Georgia cities—Atlanta, Columbus, and Macon. Dr. Rufus Clement, Negro member of the Atlanta board of education, suggested that a special committee be named to deal with the petition in his community.

Atlanta alone will need 300 new classrooms for the 1956-57 term. A $5 million bond issue of 1954 will make available 156 rooms during the next school year. A $40 million tax increase approved by the Georgia legislature will supply funds to meet demands of the rapidly increasing population.

Pastors: Pastor Ernie Lee Parish, Hamma Divinity School graduate, began work as mission developer at Athens, Ga., home of the University of Georgia, July 1 . . . Pastor Robert H. Kepley is serving Zion Parish, Marlow, Ga. . . . Ronnie Miller, ministerial student at Newberry, is supplying Wilmington Island, Ga., until a full-time pastor is called . . . Pastor C. J. Rice, formerly of Cullman, Ala., is now a mission developer assigned to an area in the southeastern section of Savannah, Ga.

IOWA

Stewardship Sector Project Will Again Be Used This Fall

By RAYMOND TIEMEYER

DES MOINES—The sector project which met with such success last year is scheduled for a second try this fall. The stewardship committee met June 28 and 29 to lay plans for the final stage of the sector project promotion. Pastors have already met in eight areas to discuss the project. The unusual accomplishments achieved in 1954 came to light at these area meetings.

The sector project raised the budget 41 per cent in congregations which used the program without modification in 1954. It is hoped that the budgets will be increased another 20 per cent in the congregations that use the project a second year.

BUILDING PROJECTS are in the news throughout the Iowa Synod. St. Matthew's, Davenport, and Bethlehem, Manly, are nearing completion of new buildings. Faith, Eldridge, is in the midst of a building program.

St. John's, Council Bluffs, is building a parish hall. St. Mark's, Davenport, employed an architect to plan its seventh property expansion in 30 years. St. Luke's, Sioux City, purchased a brick home near the church to serve as a parish house. St. Paul's, Postville, let contracts for extensive landscaping and preparation of a parking lot.

PARISH WORKERS have been employed by Trinity, Sioux City, and St. John's, Council Bluffs.

New mission areas are under consideration in Camanche, Newton, Sioux City. Pastor Robert N. Harter began work in a mission area of Cedar Rapids on July 1. Summer services are being held in Camanche by Dr. George B. Arbaugh.

Dr. Frederick J. Weertz, pastor of St. John's, Des Moines, who suffered a heart attack during the synodical convention, is steadily regaining his health. Pastor Erne P. Windman, Nevada, Iowa, is also recovering from a heart attack.

An $85,000 fund has been raised in St. John's, Des Moines, for purchase of a organ.

MICHIGAN

Third 1955 Mission Is Organized in Detroit Area

By CLYDE G. STEELE

DETROIT—The Michigan Synod's third new mission in 1955 was organized June 19 at Garden City. Good Hope Church came into being in the residential town 5 miles west of downtown Detroit, with 1 confirmed members and 113 children. The organization service was attended by 3 persons.

Services for the Good Hope mission were begun Feb. 6 by Pastor George H. Volkmann in a school gym. The congregation still meets in the school but has made plans to purchase property for a church building. Organized earlier this year in the area were Prince of Peace Church, Detroit, and Christ the King Church, Livonia.

SERVING for 25 years as church councilman, distinction of John Adelung of Holy Trinity Church, Nutley, N. J. At the anniversary on June 14, Synod President Edwin H. Knuth (right) congratulated the faithful layman. Pastor Henry J. Berkobin was the other well-wisher.

.KE-OFF FOR GERMANY: Tabor Church, Philadelphia—or at least part of it—flew to Germany ne 26. Taking off in chartered plane for Stuttgart were 72 members of congregation with Pastor d Mrs. Ernst Schmidt and Deaconess Dorothea Hampfler. On arrival, group split up for lividually-planned trips, will gather in Frankfurt in six weeks for return flight.

Trinity Church, Battle Creek, the Rev. onald W. Stoughton pastor, dedicated a nodeled church and new educational unit. tal expenditure was $60,000 . . . Nativity urch, Roseville, held dedication services the newly constructed parish hall and t church unit on June 5. The Rev. Robert Haskel is the pastor.

A $50,000 fund appeal launched by St. Timothy's Church, Oak Park, exceeded its goal. The canvass was conducted, without outside assistance, by Pastor Otto F. Reble and the church council. Funds will be used to cover indebtedness and purchase additional property.

Miss Mildred McClain of Indianapolis been engaged as full-time parish ker by Augsburg Church, Detroit. She an her work on June 15.

he Sunday service of Faith Church, nd Rapids, was telecast over WOOD- on May 22. Pastor is the Rev. Robert ignell.

ERE AND THERE: The Rev. Daniel S. ik, associate pastor of Hope, Detroit, accepted a call as pastor of Hope urch, Dearborn. Dr. Calvin F. Stickles, Reformation, Detroit, has been elected president of the Detroit Pastors' Union. Christ Church, Detroit, celebrated its 50th anniversary, and Christ Church, Monroe, its 10th anniversary. Holy Trinity, Niles, and Holy Trinity, Flint, have purchased additional property for future construction.

PACIFIC SOUTHWEST

Glendale Church Dedicated; One of West Coast's Largest

By HOWARD L. LOGAN

LOS ANGELES—One of the largest Lutheran churches on the West Coast, First Lutheran, was dedicated last month at Glendale. The church was built in the Los Angeles suburb under the direction of the Pacific Southwest Synod's Department of Church Extension. Architect of the building of contemporary design was Robert R. Inslee, ULC layman and a member of the parish.

Dedicatory sermon was preached by Dr. Carl V. Tambert, synod president and

"CHRIST OF BERLIN," six-foot statue by German sculptor Knud Knudsen, is gift of wealthy ind trialist John Bruecker to his congregation, First Church in Glendale, Cal., which dedicated church June 26. Bronze figure was done in smaller proportions by Lutheran artist of Danish desc during Russian blockade of Berlin. Mr. Bruecker saw original on visit to Germany, bought it ordered larger replica for First Church sacristy garden. Shown with Mr. Bruecker (right) bef two-foot original is Dr. Henry Endress, executive director of Lutheran Laymen's Movement.

PACIFIC SOUTHWEST . . .

former pastor of First Church. Participating in the ceremony were Dr. Edward N. Spirer, H. Paul Romeis, John G. Simmons and the church's two pastors, Karl E. Kniseley and Andrew P. Gresko.

Preaching at evening services during the week were Dr. Charles B. Foelsch, president of the Pacific Seminary, and the Rev. William Merwin, president of the Glendale Council of Churches.

The Southern Conference is focusing attention on the $80,000 Camp Yolijwa Fund Appeal this month intended to provide more adequate camping facilities. A number of congregations had met their goals early in the campaign. It is hoped that a successful conclusion of the appeal will get construction started at Oak Glen. Camping at the present site at Seven Oaks has begun.

The new executive secretary of the theran Welfare Council of Northern C fornia, ELC Pastor A. O. Syverud, installed at St. Matthew's Church, San Fr cisco, June 27. He succeeds Pastor Edw J. Mattson, now a professor at Cen Seminary in Fremont, Nebr.

ULCA members on the committee ploring plans for a liberal arts college California on a National Lutheran Cou basis were pleased with the ULC Board Higher Education's action approving principle establishment of a Lutheran lege in California. The board instru Secretary Gould Wickey to work with cific Southwest Synod officials in explo the matter with other Lutherans. Dr. liam L. Young, ALC director of higher cation, met with the committee recent

(*Continued on page 42*)

iteimle Is Back on Radio

ANOTHER MILESTONE in the radio min-try of the United Lutheran Church in merica will be reached July 17 when Dr. dmund A. Steimle's voice will be heard ver the network of the National Broadcast-g Company in the first of eleven weekly rmons on the *National Radio Pulpit* pro-ram.

The Philadelphia Seminary professor, who ined a nationwide audience as speaker on *he Protestant Hour* earlier this year, joins distinguished group of radio preachers—aul Scherer, Oscar Blackwelder, Russell uman, Robert Hershey, and John Rilling, mong others—who reached similar audi-ces over the past 30 years.

r eleven Sundays

THE ELEVEN weekly programs will be ard every Sunday from July 17 to Sept. over 75 NBC affiliates at 10 A.M. (Eastern aylight Time). Programs originate at New rk City's NBC station WRCA. Twenty-e other stations will air the program the ne day but at a different time.

Responsible for the ULC's return to "big e" radio broadcasts are the members of C churches who contributed two cents of ry ULC benevolence dollar to the work the Department of Press, Radio and levision, thus supplying the funds to pro-e *The Protestant Hour* series this spring underwrite the cost of the *National pit* broadcasts this summer.

But the listeners that showered the 300

Dr. Steimle's Sermon Topics

ly	17	This Is the Life!
ly	24	Arise and Walk
ly	31	The Idle Word
ug.	7	The Reluctant Prophet
ug.	14	When Religion's a Burden
ug.	21	Getting Rid of the Crowd
ug.	28	Creeds and God's Mystery
pt.	4	We Are Able
pt.	11	Are You Looking for God?
pt.	18	What Has Religion Done for You?
pt.	25	The Extravagant Kindness

Dr. Edmund A. Steimle
A message for millions

stations carrying the *Protestant Hour* series with requests for copies of the Steimle sermons—23,456 in all—helped to establish the speaker's rating among radio preachers. And letters from others than United Lutherans—college girls, professors, pastors, town officials—confirmed his appeal to all types of listeners.

A MAJOR CONTRIBUTION to the series starting next Sunday has been made by the Chicago Lutheran Seminary Choir and its director, Dr. Robert H. Fischer. Choir members gave all their free time between a concert tour and approaching final exams to record hymns, anthems and prayer responses for all programs.

And a Missouri Synod church—Grace, in the Chicago suburb of River Forest—gladly acceeded to the request from RCA engineers and Ben Wilbur, director of radio for the National Council of Churches Broadcasting and Film Commission, to lend their building with its excellent acoustics for the recording of the program.

—R. T. S.

PACIFIC SOUTHWEST . . .

(*Continued from page 40*)

Some 40 of the synod's Home Mission pastors attended the Board of American Missions School at Lake Lucerne, Clear Lake. The school enrolled pastors from the Rocky Mountain, Pacific, Pacific Southwest, and Western Canada synods. Dr. Elwood L. Bowman and Dr. Paul A. Kirsch came from New York to direct the courses.

AMONG THE CONGREGATIONS: Ascension, Baldwin Park, is involved in an $80,000 financial campaign. Property has been purchased for the new mission at Tucson, Ariz., the Rev. Garrett F. Genszler, developer, where services started June 12. Calvary, Azusa, has purchased a three-acre site for a new church. St. Andrew's, Van Nuys, broke ground for an educational unit July 10. Parish worker Jeanette Larson of First Church, Glendale, has accepted a call to St. Andrew's, Van Nuys. First Lutheran Church, Redlands, and First Lutheran, San Francisco, have Seminarians Richard Knudten and Walter Stuhr as summer assistants. Both are from Pacific Lutheran Seminary. Foothills Church, LaCanada, is sponsoring a DP family, the Strazdins, who came with six children to America.

PENNSYLVANIA

Governor Leader Speaks At Church's Bicentennial

By VIGGO SWENSEN

HARRISBURG—Faith demands action, Governor George M. Leader of Pennsylvania told St. Paul's congregation, Hamlin, at the church's 200th anniversary on June 19.

Emphasizing the practical aspects of religion, Governor Leader said, "It is not enough to be against evil but one must be enthusiastically for what is good. This kind of religion must be concerned with the more than 300,000 unemployed in this state. The 45,000 in mental institutions must not only be confined but every effort must be made to heal them. Better educational opportunities must be given to the 20 per cent of the handicaped school children who ar in need of special education."

St. Paul's church building collapsed 1950 and was rebuilt for dedication in 195 Salvaged stone and other materials from th old structure were used, and the origin architectural style retained, but the buildi was modernized. Lutheran pastor in th union parish is the Rev. Thomas A. Be of Jonestown; the Rev. Lee D. Loos Richland is pastor of the Reformed co gregation.

Slightly more than one-fourth of the Harrisburg area churches voted favorab on the United Churches plans for a preac ing mission, Feb. 2-9, 1956. Included the project are house-to-house canvass a congregational evaluation programs throu the aid of guest ministers. With few ceptions the Lutheran churches have agre to participate. Board of directors will cide at a special meeting whether the or inal or modified plans will prevail. Exe tive secretary of the United Churches the Rev. Joseph M. Woods, Jr. Paul Rhoads, prominent Lutheran layman, president.

Synodical Campus Pastors' annual c ference in Harrisburg, May 17, brought s gestions for more effective campus mini from representatives of National Luthe Council, synod, and the pastors themsel Something new was added this year as students' view was given by Gettysburg C lege representatives of the Lutheran Stud Association. Pastors were encouraged their comments showing that youth has affirmative attitude toward the church a desire to assume responsibility. They c cluded that through devoted leaders vital programs, the church must keep trying to bridge the gap and enlist the c mitment of college youth.

At the June meeting of the Lebanon theran Service Society, the Expanded S ices Committee called attention to the for a case worker. The Board of Direc voted to obtain the services of such a wo from the Harrisburg Service Society c per diem basis or seek one elsewhere.

:OMMISSIONED as missionaries
> Argentina were Pastor and Mrs.
ichard R. Boyer at Calvary
hurch, Laureldale, Pa., by Dr.
arl S. Erb, Board of Foreign Mis-
ons executive secretary. Pastor
oyer is a son of Calvary Church,
Irs. Boyer a daughter of Cal-
ary's pastor, Mark K. Trexler.
hown behind missionary couple
e, left to right: Dr. Erb, Pastor
exler, Reading Conference Pres-
lent Charles H. Ruloff, Ralph A.
oyer III, missionary's brother and
astor of Church of the Holy
pirit at Secane, Pennsylvania.

peaker Tells Clubmen of Church Situation in East Germany

By CARL W. WEBER

PHILADELPHIA—A man whose job it is to bring aid to Lutherans in Germany's East Zone ld a Philadelphia group last week what it means to be a confessing Christian in a Com- unist state.

East German Lutherans live under daily pressure from an atheist regime, the Rev. ristian R. Berg told members of the ELM (Evangelical Lutheran Men's) Club at a ncheon. Although they have freedom of worship and freedom to bring up their children their own faith, every step they take goes against government policy, the speaker said. ople are not compelled to abandon the church, but are encouraged to do so. Yet ,000 ordained ministers and full-time urch workers are active.

Pastor Berg heads the Berlin office of lfswerk, welfare agency of the Protestant urches in Germany. With his staff of 100, channels aid to congregations and in- viduals, brings relief to the needy, sup- es paper for printing of Bibles and devo- nal material, supervises student exchange tween East and West Germany, provides lp for mothers. Funds for the work come gely from Lutheran World Action and ilar sources.

Pastor Berg was one of several prominent therans from Europe to visit Philadel- ia during the past week. Others were Dr. lter Zimmermann, vice president of the LKD (United Lutheran Church in Ger- ny); Dr. Carl Lund-Quist, executive sec- retary of the Lutheran World Federation; and Dr. David Ostergren, LWF representative in London and pastor of the Lutheran congregation there.

PLANS ARE BEING completed for the leadership training school of the Northeast Lutheran Ministerial Association to be held Sept. 21 to Oct. 26 at Prince of Peace Church, Philadelphia. Co-operating in the school, the largest of its kind along the eastern seaboard, are 22 churches. Last year, close to 300 attended.

Dean is Pastor Russell M. Swartley who has directed the school for the past three years. Lecturers will be Miss Mabel Locker of the staff of the ULC Board of Parish Education, and Pastors William M. Horn, Donald R. Pichaske, Matthew J. Kerestes,

PA.: PHILADELPHIA . . .

Erich F. Voehringer, Fred Foerster, and Dale Griffin (Lutheran Church—Missouri Synod).

DEDICATION services for the parish education building of St. Matthew's Church, Springfield, were held June 12. Dr. Claude E. Schick, secretary of the Pennsylvania Ministerium, was guest speaker.

A community service will be directed July 17 by Pastor Joseph L. Schantz of St. James' Church at Frankford Memorial Stadium. St. James' choir will sing. Sunday evening community services are being held at the stadium until the first Sunday in September.

MEMBERS of Incarnation Church made improvements and repairs at parish house and church building during recent months. Tower windows were rebuilt, woodwork repainted, church windows replaced.

A PLAYGROUND on church property is being readied at St. Mark's Church, Clifton Heights, by Luther Leaguers and members of the Athletic Association. It will be used for sports and social functions of the church during the summer.

First American-born pastor in the 163-year history of Immanuel Church, Frankford (Philadelphia), is the Rev. David L. Scheidt of Baltimore. Pastor Scheidt, who succeeds the late Dr. William F. Herrmann, was graduated from Gettysburg Seminary. He returned recently from Germany where he served with the Inner Mission Societ

Many Philadelphia churches observe Children's Day on June 12 with speci services. Immanuel Church, Norwood, ar St. John's Church, Overbrook, combine the observance with "Operation Chow," appeal for contribution of foodstuff to used at Camp Whitmer during the summe

DEDICATION of new building at Go Shepherd Church, Southampton, and of t renovated old building has been set f Sept. 25. The new church will be complet this month. While work in the old buildi proceeded, services were held in the ba ment of the new structure. Pastor Fred Ringham, Jr., announced that a week festivities will follow the dedication.

The remodeled main building of the G mantown Home for Orphans and Aged dedicated June 18. The central section the home's main building was rebuilt at estimated cost of $400,000. It will ho 170 old people. Speaker at the dedicat was Dr. Charles M. Cooper, president the Pennsylvania Ministerium.

SUMMER CHURCH attendance crusade begun by Zion Church, Wilmington, Del. June. Pledge cards distributed to mem called for continued attendance during summer months.

SISTER ELAINE DUNLAP, Waukesha, W will succeed Sister Esther May as Zi deaconess. Sister Esther, who has direc Zion's daily kindergarten since 1952,

UNVEILED at St. Paul's Chu Washington, D. C., was Dr. H W. Snyder's portrait given to church by members of the con gation. Dr. Snyder complete years as pastor of Washin church. A native of Baltimore served four parishes in Pen vania before assuming past at St. Paul's in 1929. He has served on the ULC Board of sions and on Maryland S committees. With portrait Dr. Snyder is artist, Helen Mi

gned to accept a position with the Board American Missions in which she will pervise educational work in newly organized congregations.

St. Mark's Church, Wilmington, sponred a concert by the St. Olaf Choir at the ayhouse on June 17.

In appreciation for work done by Robert uskel, John Ziegler and Frank Mathers at ince of Peace Church, Philadelphia, they ll be sent to the Ministerium Training ump at Shawnee-on-the-Delaware as ests of the church. The Pro Deo et Patria ard was presented at Holy Spirit Church, cane, to Star Scout Henry Hager.

hiel College to Be Host o Leaguers, Teachers

By LUTHER E. FACKLER

PITTSBURGH—Thiel College, Greenville, ll play host to Luther Leaguers and Sunay school teachers this month. The League nvention on the Thiel College campus s been given careful preparation by the nferences. The slogan, "Two for Thiel," s been used all through the spring to mulate large attendance.

Under the theme of "Use Me, Lord," ation will be focused on social action. e feature of the convention is the reous survey to be conducted in Greenville co-operation with the Greenville Coun of Christian Education.

Enlistment and educational aids" is the ic for the Sunday school teachers' conence. Discussions will deal with leaderp training in church and community, misnary education in the Sunday school, children's program of the ULCA, stewship and finance in the Sunday school "Teaching the Home to teach the Bible."

AN ENVELOPE containing $50 brought being the Passavant Home for the Care Epileptics which observed its 60th annisary last month. Dr. W. A. Passavant, discovered the envelope after the death his father. A group of friends rallied und Dr. Passavant under the leadership the late Mrs. Thaw, Pittsburgh, and

One Sunday I was early...

I was early, and I waited, worrying. How could *I* teach today's great lesson —to youngsters so full of electronics and space ships and science . . .

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founded this first institution for the care of epileptics in Pennsylvania and one of the first in the country.

The elder Passavant, in his travels through Europe, was deeply impressed by the Colony of Mercy in Bethel-Bielefeld, Germany, and by Dr. Fliedner's training schools for deaconesses. He brought with him six German deaconesses who supervised the first Protestant hospital in Pittsburgh more than 100 years ago.

Dr. Edwin Moll, who spent nine years developing Lutheran missions and distributing relief to Arab refugees in the Holy Land, will speak to the synodical convention of the Women's Missionary Society in August. Sister Anna Ebert, directing sister of the Philadelphia Motherhouse, will lead the devotions.

NEW YORK

Binghamton Pastor Honored For Fifty Years of Service

By CHRISTIAN P. JENSEN

SYRACUSE—Two congregations and the church at large joined in paying tribute to Dr. Chrisenberry A. Ritchie on the 50th anniversary of his ordination on June 19.

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Dr. Elmer W. Harner
Pastor
Rev. William A. Good
Asst. Pastor

Dr. Ritchie, a native of North Carolina, was pastor of Redeemer Church, Binghamton, from 1905 until he retired in 1949. His "retirement" lasted eight months. On March 1, 1950, he returned to the active ministry as pastor of Binghamton's Prince of Peace Church.

Dr. Ritchie was largely instrumental in establishment of many Lutheran congregations in the synod's southern tier, was synod secretary and a member of the Board of Hartwick College for 25 years. He is now the board's honorary chairman for life.

Speakers for the day-long celebration at Redeemer Church, which included a festival service and an afternoon reception, were Dr. Paul C. White, secretary of the New York and New England Synod, and Pastor Paul J. Tritschler of Holy Nativity Church, Endicott. Pastors Melvin E. Yeager of St. Paul's, Johnson City, and Joseph Billy of Ascension, Binghamton, participated.

A CHALLENGE to be loyal to Christ was delivered by Pastor Alfred L. Beck of Reformation Church, Rochester, to 125 confirmands at a rally held under the auspices of the Lutheran Society at Redeemer Church, Syracuse, on May 22.

INSTALLED in Syracuse churches on June 19 were Richard C. Pankow, new assistant pastor of St. John and St. Peter's Church, and Edward F. Weiskotten, pastor of Mount Tabor Church. Central Conference President Arthur W. Hergenhan installed both pastors. Dr. Ernest C. French, Buffalo, and the Rev. John B. Sanborn, Pittsford, spoke at Pastor Pankow's installation, Pastor Richard H. Weiskotten, Laurelton, preached at the installation of his brother at Mount Tabor.

The Brotherhood of Redeemer Church, Utica, honored Martin J. Jensen for his outstanding service at a dinner on June 9. Mestler was presented with a life membership in the United Lutheran Brotherhood. . . . Pastor Arthur W. Hergenhan of St. Paul's Church, Oswego, is spending six weeks in Norway on a Samuel Trexler Fellowship.

The Southern Tier District Luther League ected the following officers in Redeemer urch, Binghamton, on May 22: Pauline icklin, president, Holy Nativity, Endicott; etrich Dersch, St. Paul's, Johnson City, e president; Judy Feuz, corresponding retary, Redeemer; Janice Knapp, record- g secretary, Redeemer; William Knapp, asurer, Redeemer; pastoral advisor, the v. M. E. Jeanecke, Norwich, lay advisors, r. and Mrs. Richard Bloom, Ascension, nghamton.

Sister Elizabeth Hess spoke on the work the diaconate in several congregations the Southern Tier in recent weeks.

Ascension Church, Binghamton, cele- ated its 50th anniversary on June 12. The ngregation has not yet joined either the w York and New England Synod or the vak Zion Synod, although the Rev. eph W. Billy, pastor of Ascension Church

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N. Y.: SYRACUSE . . .

since 1939, belongs to the latter synod. Th congregation was organized in 1905. I church was dedicated in 1910. In 194 regular Sunday services in English we added to Slovak services. The English Su day school was begun in 1948.

Guest speakers for the anniversary we the Rev. John Kovacik of St. John's, Lan ford, Pa., and the Rev. John Chalupa Holy Trinity Church, Bridgeport, Conn. congregational dinner followed the morni services.

WISCONSIN

Three Milwaukee Ministers Investigated by ULC Syno

MILWAUKEE—Something rare in a Uni Lutheran synod—a heresy trial—seemed be impending this month. A public sta ment of disbelief in an ancient doctrine the church, the virgin birth of Jesus, made by the Rev. Victor K. Wrigley, pa of Gethsemane Church, Brookfield, Milw kee. The incident was given extensive p licity in The Milwaukee *Journal* and o newspapers.

A committee of the Northwest Sy will consider the Wrigley case on June said The *Journal*. Besides Pastor Wrig opinions of two other pastors of the sy are being scrutinized by the committee by Synod President Paul E. Bishop.

Pastor Wrigley, aged 35, explained recent congregational meeting at Get mane Church that he had never prea or taught his disbelief in the virgin b According to The *Journal* report, he serted that the New Testament was wr at a time when people were naive and not make critical investigations. The g of Luke is the only one describing the of Jesus in any detail, and contains "in imagery" and "beautiful poetry." It wa custom in that age, said Pastor Wrigley ascribe to extraordinary people an e ordinary origin." He said his disbeli the virgin birth does not imply disbeli the divinity of Christ.

—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

UNKE, HARRY. From Reformation Church, Brooklyn. To Good Shepherd Church, Mt. Vernon.

GERS, HOWARD H. From St. Stephen's Church, Hicksville, L. I. To Immanuel Church, Naugatuck, Conn.

ROHL, CHESTER E. From Zion Church, Dolgeville. To Holy Cross Church, Lake Ronkonkoma, L. I.

PENNSYLVANIA MINISTERIUM

L, HAROLD W. From St. Luke's Church, Allentown. To Mickleys-Schoenersville parish.

PITTSBURGH

STANZO, JAMES C. From Ringgold parish. To Saltsburg parish.

TRICK, LOUIS H. From Oak Grove parish. To Trinity Church, Bridgeport.

WESTERN CANADA

OS, OTTO E. From Markinch parish, Sask. To Langenburg parish, Sask.

ROCKY MOUNTAIN

RNEY, MICHAEL. Mission developer. From Detroit, Mich. To Roswell, N. Mex.

TEXAS

LLAND, CHARLES F. From chaplaincy, Norfolk, Va. To Dallas (East area), board missionary.

——DECEASED——

MRS. AMALIA DOERR ALBERT, wife Dr. John S. Albert, pastor of Gethsemane Church, Indianapolis, Ind., died June 5 at home after a long illness. She was 74. Born in Germany, Mrs. Albert was the daughter of a parochial schoolteacher, and came to America as a child. She served with her husband in Minnesota, Wisconsin and Indiana pastorates.

Funeral services were conducted in Gethsemane Church by Indiana Synod President H. M. Hanes, with sermon by Pastor C. J. Hockey of Bethany Church, Indianapolis. A second service was held in St. John's Church, Maywood, Ill., of which the deceased had been a charter member. Burial was at Maywood.

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in conclusion . . . . . .

MEN OF THE NORTHWEST SYNOD must do less gossiping than any other people I know. I was at their synod convention in May, and didn't hear a whisper about the pastors who were being investigated for heretical beliefs (*see page 48*). It's unusual news when United Lutheran pastors dispute an ancient doctrine of the church. It has been 25 years since I have heard of another case like this.

It seems to me that questioning the virgin birth of Jesus is at least 25 years out of date. Back in the 20's many Christians were making vigorous efforts to square up biblical teachings with what we learn through science. How could Jesus be born without a human father? And, at the end of our Lord's earthly appearance, how could his visible body have been lifted up into the stratosphere before the eyes of his astonished disciples?

THERE ARE NO scientific explanations of such things. You can't prove them by ordinary processes of reason which historians use in proving ordinary facts, such as that at a certain time Napoleon crossed the Alps.

Today Christians, including scientists, are much more humble about claiming that ordinary reasoning powers can discover all that is really true. We can't discover God through scientific investigations. We are content to agree that there are realms of divine truth which are beyond our research. We discover them only as faith opens the door. But what we discover through faith becomes of such importance to us that we are sure it is true.

Perhaps some people can be genuine Christians without believing in the virgin birth. The greatest of Christian theologians, the Apostle Paul, did not me tion this doctrine in his writings.

The Roman Catholic Church has bu up this virgin birth doctrine in a fantas way—teaching that Mary was sinl from the moment of her conception, t she was always a virgin (although Bible states that she had sons and dau ters), that Mary disappeared into hea and is now the queen of the universe

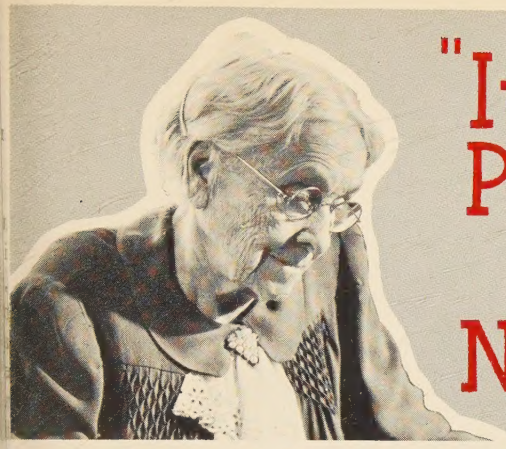
This is faith, too, but not biblical fa That's where we Protestants draw line. Things which the Holy Spirit teac us through the Scriptures are the rev tion of God. Beliefs which are ad to the Scriptures are not the Christ faith.

THIS MEANS that it is dreadfully ri to deny a teaching which clearly app in the Scripture. There is a lot of i cidental information in the Bible w doesn't matter one way or the other, s as how many soldiers Joshua had i certain campaign or how big was ark. But when we come face to with God's revelation of himself t in Christ, we have reached the gre truth entrusted to us. Anything the B teaches us about Christ is infinitely cious.

Here is where a believer must sepa from a non-believer. God is our cre We exist because he made us. The whom we can't discover, whom we investigate, made himself known to Christ. Through Christ he seeks u win our obedience and love, to sav from our self-concern and self-decep

We stand in utter reverence before Scripture's teaching regarding Jesus. alone gives meaning and purpose in lives.

—ELSON RU



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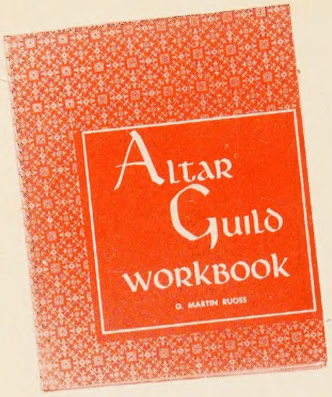

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